ackgd 31 Aug 1903
to The Misses Smith.

CORNELIUS NEPOS:

WITH

ANSWERED QUESTIONS,

AND

IMITATIVE EXERCISES.

PART I.

BY THE

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PREFACE.

The English edition of this little work was accompanied by the following brief announcement:

"Should the plan and execution of this little volume meet with the approbation of able instructors, it will probably be followed by a similar one on selected portions of Xenophon's works.

"For the answers to the questions I am principally indebted to the excellent editions of Cornelius Nepos by *Bremi*, *Dähne*, and *Jaumann*.

T. K. A."

"Lyndon, Jan. 31, 1845.

In this American edition the alterations will be found to consist principally in a more full and correct citation of illustrative passages, in frequent references to the recent reprint of Zumpt's Latin Grammar, to confirm or silently modify the positions taken, and in the addition of the notes at the foot of the page, which are referred to by letters of the alphabet.

Many other changes have been made in the correction of errors, which appear to have been the conse-

quence of haste, of which it is hoped this edition will be comparatively free.

With these brief statements of what the editor is responsible for, he leaves this little volume to win for itself, both with teachers and pupils, the favor which it deserves.

E. A. J

N. Y. University, Aug. 6, 1846.

CONTENTS.

PRÆFATIO.

ARGUMENTUM.

Auctor scripturæ genus, quo usus est, et rerum, quas persecutus est, levitatem excusat morum Græcorum et Romanorum diversitate.

I. Non dubito, fore plerosque, Attice, qui hoc genus 1
scripturæ leve et non satis dignum summorum virorum personis judicent, quum relatum legent, quis musicam docuerit Epaminondam; aut in ejus virtutibus commemorari, saltasse eum commode scienterque tibiis cantasse. Sed hi erunt fere, qui, expertes litterarum 2
Græcarum, nihil rectum, nisi quod ipsorum moribus conveniat, putabunt. Hi si didicerint, non eadem omni- 3
bus esse honesta atque turpia, sed omnia majorum institutis judicari, non admirabuntur, nos in Graiorum virtutibus exponendis mores eorum secutos. Neque enim 4
Cimoni fuit turpe, Atheniensium summo viro, sororem germanam habere in matrimonio: quippe quum cives ejus eodem uterentur instituto. At id quidem nostris moribus nefas habetur. Magnis in laudibus totā fere fuit 5
Græciā, victorem Olympiæ citari; in scenam vero prodire et populo esse spectaculo, nemini in eisdem gentibus fuit turpitudini. Quæ omnia apud nos partim

infamia, partim humilia atque ab honestate remota
6 ponuntur. Contra ea pleraque nostris moribus sunt
decora, quæ apud illos turpia putantur. Quem enim
Romanorum pudet uxorem ducere in convivium? aut
cujus non materfamilias primum locum tenet ædium
7 atque in celebritate versatur? Quod multo fit aliter in
Græcia. Nam neque in convivium adhibetur, nisi pro-
pinquorum; neque sedet, nisi in interiore parte ædium,
quæ γυναικωνῖτις appellatur, quo nemo accedit, nisi pro-
8 pinqua cognatione conjunctus. Sed hic plura persequi,
tum magnitudo voluminis prohibet, tum festinatio, ut ea
explicem, quæ exorsus sum. Quare ad propositum
veniemus et in hoc exponemus libro de vita excellentium
Imperatorum.

I. MILTIADES.

ARGUMENTUM.

CAP. I. Dux colonorum in Chersonesum mittitur. Irridetur a Lemniis. II. Chersoneso potitur. Lemnum capit et Cyclades. III. Pontis in Histro custos a Dario, qui Scythas bello petebat, constituitur. Dat consilium libertatis recuperandæ. Ab Histiæo impeditur. IV. Suis est auctor, ut ingentibus copiis, a Dario ad puniendos Athenienses missis, obviam eant. V. Ante sociorum adventum vincit Darium. VI. Præmium victoriæ. VII. Omittit oppugnationem Pari. Damnatur et in vinculis moritur. VIII. Vera ejus damnationis causa.

I. Miltiădes, Cimōnis filius, Atheniensis, quum et 1
antiquitate generis, et gloria majorum, et sua modestia
unus omnium maxime floreret, eaque esset ætate, ut jam
non solum de eo bene sperare, sed etiam confidere
cives possent sui, talem futurum, qualem cogni- 515
tum judicarunt: accidit, ut Athenienses Cherso- a. C. n.
nesum colonos vellent mittere. Cujus generis quum 2
magnus numerus esset, et multi ejus demigrationis
peterent societatem: ex his delecti Delphos deliberatum
missi sunt, qui consulerent Apollinem, quo potissimum
duce uterentur. Nam[que] tum Thraces eas regiones
tenebant, cum quibus armis erat dimicandum. His con- 3
sulentibus nominatim Pythia præcepit, ut Miltiadem sibi
imperatorem sumerent: id si fecissent, incepta prospera

4 futura. Hoc oraculi responso Miltiades cum delecta
manu classe Chersonesum profectus quum accessisset
Lemnum, et incolas ejus insulæ sub potestatem redigere
vellet Atheniensium, idque Lemnii sua sponte facerent,
5 postulasset: illi irridentes responderunt, tum id se fac-
turos, quum ille, domo navibus proficiscens vento aqui-
lone, venisset Lemnum. Hic enim ventus, ab septen-
trionibus oriens, adversum tenet Athenis proficiscenti-
6 bus. Miltiades, morandi tempus non habens, cursum
direxit, quo tendebat, pervenitque Chersonesum.

1 II. Ibi brevi tempore barbarorum copiis disjectis, tota
regione, quam petierat, potitus, loca castellis idonea com-
munivit, multitudinem, quam secum duxerat, in agris
2 collocavit, crebrisque excursionibus locupletavit. Neque
minus in ea re prudentia, quam felicitate, adjutus est.
Nam quum virtute militum hostium devicisset exercitus,
summa æquitate res constituit, atque ipse ibidem manere
3 decrevit. Erat enim inter eos dignitate regia, quamvis
carebat nomine; neque id magis imperio, quam justitia,
consecutus. Neque eo secius Atheniensibus, a quibus
erat profectus, officia præstabat. Quibus rebus fiebat,
ut non minus eorum voluntate perpetuo imperium obti-
neret, qui miserant, quam illorum, cum quibus erat pro-
4 fectus. Chersoneso tali modo constitutā, Lemnum rever-
titur, et ex pacto postulat, ut sibi urbem tradant. Illi
enim dixerant, quum, vento borea domo profectus, eo
pervenisset, sese dedituros; se autem domum Chersonesi
5 habere. Cares, qui tum Lemnum incolebant, etsi præ-
ter opinionem res ceciderat, tamen, non dicto, sed
secunda fortuna adversariorum capti, resistere ausi non
sunt atque ex insula demigrarunt. Pari felicitate ceteras
insulas, quæ Cyclades nominantur, sub Atheniensium
redegit potestatem.

1 III. Eisdem temporibus Persarum rex Darius, ex
514 Asia in Europam exercitu trajecto, Scythis
a.C. n. bellum inferre decrevit. Pontem fecit in Histro
flumine, qua copias traduceret. Ejus pontis, dum
ipse abesset, custodes reliquit principes, quos secum
ex Ionia et Æolide duxerat; quibus singulis ipsarum
2 urbium perpetua dederat imperia. Sic enim facillime
putavit se Græcā linguā loquentes, qui Asiam inco-
lerent, sub sua retenturum potestate, si amicis suis

oppida tuenda tradidisset, quibus, se oppresso, nulla
spes salutis relinqueretur. In hoc fuit tum numero
Miltiades, cui illa custodia crederetur. Hic quum crebri 3
afferrent nuntii, male rem gerere Darium, premique ab
Scythis, Miltiades hortatus est pontis custodes, ne a for-
tuna datam occasionem liberandæ Græciæ dimitterent.
Nam si cum his copiis, quas secum transportaverat, 4
interisset Darius, non solum Europam fore tutam, sed
etiam eos, qui Asiam incolerent Græci genere, liberos a
Persarum futuros dominatione et periculo. Id et facile
effici posse; ponte enim rescisso, regem vel hostium
ferro, vel inopia paucis diebus interiturum. Ad hoc con- 5
silium quum plerique accederent, Histiæus Milesius, ne
res conficeretur, obstitit, dicens: non idem ipsis, qui
summas imperii tenerent, expedire et multitudini, quod
Darii regno ipsorum niteretur dominatio; quo exstincto
ipsos potestate expulsos civibus suis pœnas daturos.
Itaque adeo se abhorrere a ceterorum consilio, ut nihil
putet ipsis utilius, quam confirmari regnum Persarum.
Hujus quum sententiam plurimi essent secuti, Miltiades, 6
non dubitans, tam multis consciis ad regis aures consilia
sua perventura, Chersonesum reliquit, ac rursus Athenas
demigravit. Cujus ratio etsi non valuit, tamen magno-
pere est laudanda, quum amicior omnium libertati, quam
suæ fuerit dominationi.

IV. Darius autem, quum ex Europa in Asiam redisset, 1
hortantibus amicis, ut Græciam redigeret in suam potes-
tatem, classem quingentarum navium comparavit, eique
Datim præfecit et Artaphernem; hisque ducenta pedi-
tum, decem milia equitum dedit: causam interserens,
se hostem esse Atheniensibus, quod eorum auxilio Iones
Sardis expugnassent, suaque præsidia interfecissent. Illi 2
præfecti regii, classe ad Eubœam appulsa, celeriter Ere-
triam ceperunt, omnesque ejus gentis cives abreptos in
Asiam ad regem miserunt. Inde ad Atticam accesse-
runt, ac suas copias in campum Marathona deduxerunt.
Is abest ab oppido circiter milia passuum decem. Hoc 3
tumultu Athenienses tam propinquo tamque magno per-
moti auxilium nusquam, nisi a Lacedæmoniis, petiverunt,
Phidippidemque cursorem ejus generis, qui ἡμεροδρόμοι
vocantur, Lacedæmonem miserunt, ut nuntiaret, quam
celeri opus esset auxilio. Domi autem creant decem præ- 4

tores, qui exercitui præessent, in eis Miltiadem. Inter
quos magna fuit contentio, utrum mœnibus se defende-
rent, an obviam irent hostibus, acieque decernerent.
5 Unus Miltiades maxime nitebatur, ut primo quoque
tempore castra fierent. Id si factum esset, et civibus
animum accessurum, quum viderent, de eorum virtute
non desperari, et hostes eadem re fore tardiores, si
animadverterent, auderi adversus se tam exiguis copiis
dimicare.

1 V. Hoc in tempore nulla civitas Atheniensibus auxilio
fuit præter Platæenses. Ea mille misit militum. Itaque
horum adventu decem milia armatorum completa sunt:
2 quæ manus mirabili flagrabat pugnandi cupiditate. Quo
factum est, ut plus, quam collegæ, Miltiades valuerit.
Ejus auctoritate impulsi Athenienses copias ex urbe
3 eduxerunt, locoque idoneo castra fecerunt. Deinde pos-
tero die sub montis radicibus, acie e regione instructa,
nova arte, vi summa prœlium commiserunt. Namque
arbores multis locis erant stratæ, hoc consilio, ut et
montium tegerentur altitudine, et arborum tractu equi-
tatus hostium impediretur, ne multitudine clauderentur.
4 Datis, etsi non æquum locum videbat suis, tamen, fretus
numero copiarum suarum, confligere cupiebat: eoque
magis, quod, priusquam Lacedæmonii subsidio venirent,
dimicare utile arbitrabatur. Itaque in aciem peditum
centum, equitum decem milia produxit, prœliumque
5 commisit. In quo tanto plus virtute valuerunt Atheni-
enses, ut decemplicem numerum hostium pro-
fligarint; adeoque perterruerunt, ut Persæ non
castra, sed naves petierint. Qua pugna nihil
adhuc est nobilius; nulla enim umquam tam ex-
igua manus tantas opes prostravit.

d. 29 Sptbr. 490 a. C. n.

1 VI. Cujus victoriæ non alienum videtur quale præ-
mium Miltiadi sit tributum, docere, quo facilius intelligi
2 possit, eamdem omnium civitatum esse naturam. Ut enim
populi nostri honores quondam fuerunt rari et tenues,
ob eamque causam gloriosi; nunc autem effusi atque
obsoleti: sic olim apud Athenienses fuisse reperimus.
3 Namque huic Miltiadi, qui Athenas totamque Græciam
liberarat, talis honos tributus est in porticu, quæ
Ποικίλη vocatur, quum pugna depingeretur Marathonia,
ut in decem prætorum numero prima ejus imago pone-

retur, isque hortaretur milites, prœliumque committeret.
Idem ille populus, posteaquam majus imperium est 4
nactus, et largitione magistratuum corruptus est, tre-
centas statuas Demetrio Phalereo decrevit.

VII. Post hoc prœlium classem septuaginta navium 1
Athenienses eidem Miltiadi dederunt, ut insulas, quæ
barbaros adjuverant, bello persequeretur. Quo imperio
plerasque ad officium redire coëgit, nonnullas vi expug-
navit. Ex his Parum insulam, opibus elatam, quum 2
oratione reconciliare non posset, copias [e navibus]
eduxit, urbem operibus clausit omnique commeatu pri-
vavit; deinde vineis ac testudinibus constitutis, propius
muros accessit. Quum jam in eo esset, ut oppido poti- 3
retur, procul in continenti lucus, qui ex insula conspicie-
batur, nescio quo casu, nocturno tempore incensus est.
Cujus flamma ut ab oppidanis et oppugnatoribus est
visa, utrisque venit in opinionem, signum a classiariis
regiis datum. Quo factum est, ut et Parii a deditione 4
deterrerentur, et Miltiades, timens, ne classis regia ad-
ventaret, incensis operibus, quæ statuerat, cum totidem
navibus, atque erat profectus, Athenas magna cum offen-
sione civium suorum rediret. Accusatus ergo prodi- 5
tionis, quod, quum Parum expugnare posset, a rege cor-
ruptus infectis rebus discessisset. Eo tempore æger
erat vulneribus, quæ in oppugnando oppido acceperat.
Itaque quoniam ipse pro se dicere non posset, verba
fecit frater ejus Tisagŏras. Causā cognitā capitis abso- 6
lutus, pecunia multatus est, eaque lis quinquaginta ta-
lentis æstimata est, quantus in classem sumtus factus
erat. Hanc pecuniam quod solvere in præsentia 488
non poterat, in vincula publica conjectus est a. C. n.
ibique diem obiit supremum.

VIII. Hic etsi crimine Pario est accusatus, tamen alia 1
fuit causa damnationis. Namque Athenienses propter
Pisistrati tyrannidem, quæ paucis annis ante fuerat, om-
nium suorum civium potentiam extimescebant. Miltiades, 2
multum in imperiis magistratibusque versatus, non vide-
batur posse esse privatus, præsertim quum consuetudine
ad imperii cupiditatem trahi videretur. Nam Cherso- 3
nesi omnes illos, quos habitarat, annos perpetuam ob-
tinuerat dominationem, tyrannusque fuerat appellatus,
sed justus. Non erat enim vi consecutus, sed suorum

voluntate, eamque potestatem bonitate retinebat. Omnes autem et habentur et dicuntur tyranni, qui potestate
4 sunt perpetua in ea civitate, quæ libertate usa est. Sed in Miltiade erat quum summa humanitas, tum mira communitas,* ut nemo tam humilis esset, cui non ad eum aditus pateret; magna auctoritas apud omnes civitates, nobile nomen, laus rei militaris maxima. Hæc populus respiciens maluit eum innoxium plecti, quam se diutius esse in timore.

II. THEMISTOCLES.

ARGUMENTUM.

CAP. I. Adolescens liberius vivit. Exheredatus reipubl. se dedit. II. Clarus Corcyræo et Persico bello. Interpretatur oraculum de muris ligneis in bello Persico II ad servandos eorum cives. III. Secundum prœlium ad Artemisium. IV. Dolo Xerxem vincit juxta Salamina. V. Callido nuntio Xerxem decipit, quo Græciam liberat. VI. Piræei portum et muros Athenarum exstruit. Lacedæmonii repugnant. VII. Lacedæmonios arte deludit, eosque reprehendit. VIII. Ostracismo in exsilium ejectus, varia fuga agitatur. IX. Ad Artaxerxem litteras dat salutis causa. X. Multis muneribus ab eo ornatur. Magnesiæ moritur.

1 I. Themistŏcles, Neŏcli filius, Atheniensis. Hujus vitia ineuntis adolescentiæ magnis sunt emendata virtutibus, adeo ut anteferatur huic nemo, pauci pares putentur.
2 Sed ab initio est ordiendum. Pater ejus Neŏcles generosus fuit. Is uxorem Acharnānam civem duxit, ex qua natus est Themistocles. Qui quum minus esset probatus parentibus, quod et liberius vivebat, et rem fami-
3 liarem negligebat, a patre exheredatus est. Quæ contumelia non fregit eum, sed erexit. Nam quum judicasset, sine summa industria non posse eam exstingui, totum se dedidit reipublicæ, diligentius amicis famæque

* Al. comitas.

serviens. Multum in judiciis privatis versabatur; sæpe
in concionem populi prodibat; nulla res major sine eo
gerebatur, celeriterque, quæ opus erant, reperiebat.
Neque minus in rebus gerendis promtus, quam excogi- 4
tandis, erat, quod et de instantibus (ut ait Thucydides)
verissime judicabat, et de futuris callidissime conjicie-
bat. Quo factum est, ut brevi tempore illustraretur.

II. Primus autem gradus fuit capessendæ reipublicæ 1
bello Corcyræo: ad quod gerendum prætor a populo
factus non solum præsenti bello, sed etiam reliquo tem-
pore ferociorem reddidit civitatem. Nam quum pecunia 2
publica, quæ ex metallis redibat, largitione magistra-
tuum quotannis interiret, ille persuasit populo, ut eā pe-
cuniā classis centum navium ædificaretur. Qua celeriter 3
effecta, primum Corcyræos fregit, deinde maritimos præ-
dones consectando mare tutum reddidit. In quo tum
divitiis ornavit, tum etiam peritissimos belli navalis fecit
Athenienses. Id quantæ saluti fuerit universæ Græ- 4
ciæ, bello cognitum est Persico, quum Xerxes et mari
et terra bellum universæ inferret Europæ cum 481
tantis copiis, quantas neque antea, neque postea a. C. n.
habuit quisquam. Hujus enim classis mille et ducen- 5
tarum navium longarum fuit, quam duo milia oneraria-
rum sequebantur; terrestres autem exercitus septin-
gentorum milium peditum, equitum quadringentorum
milium fuerunt. Cujus de adventu quum fama in Græ- 6
ciam esset perlata, et maxime Athenienses peti diceren-
tur propter pugnam Marathoniam: miserunt Delphos
consultum, quidnam facerent de rebus suis. Deliberan-
tibus Pythia respondit, ut mœnibus ligneis se munirent.
Id responsum quo valeret, quum intelligeret nemo, 7
Themistocles persuasit, consilium esse Apollinis, ut in
naves se suaque conferrent: eum enim a deo significari
murum ligneum. Tali consilio probato, addunt ad supe- 8
riores totidem naves triremes, suaque omnia, quæ moveri
poterant, partim Salamīna, partim Trœzēna asportant;
arcem sacerdotibus paucisque majoribus natu, ac sacra
procuranda tradunt, reliquum oppidum relinquunt.

III. Hujus consilium plerisque civitatibus displicebat, 1
et in terra dimicari magis placebat. Itaque missi d. 6 Jul.
sunt delecti cum Leonida, Lacedæmoniorum rege, 480
qui Thermopȳlas occuparent, longiusque barbaros a. C. n.

progredi non paterentur. Hi vim hostium non sustinue-
2 runt, eoque loco omnes interierunt. At classis communis
Græciæ trecentarum navium, in qua ducentæ erant
Atheniensium, primum apud Artemisium, inter Eubœam
continentemque terram, cum classiariis regis conflixit.
Angustias enim Themistocles quærebat, ne multitudine
3 circumiretur. Hic etsi pari prœlio discesserant, tamen
eodem loco non sunt ausi manere: quod erat periculum,
ne, si pars navium adversariorum Eubœam superasset,
4 ancipiti premerentur periculo. Quo factum est, ut
ab Artemisio discederent, et exadversum Athenas apud
Sălamīna classem suam constituerent.

14 IV. At Xerxes, Thermopy̆lis expugnatis, protinus
accessit astu, idque, nullis defendentibus, interfectis
sacerdotibus, quos in arce invenerat, incendio delevit.
2 d. 20 Jul. 480. Cujus famā perterriti classiarii quum manere non
auderent, et plurimi hortarentur, ut domos suas
quisque discederent, mœnibusque se defenderent:
Themistocles unus restitit, et universos pares esse posse
aiebat, dispersos testabatur perituros, idque Eurybiădi,
regi Lacedæmoniorum, qui tum summæ imperii præerat,
3 fore affirmabat. Quem quum minus, quam vellet, move-
ret, noctu de servis suis, quem habuit fidelissimum, ad
regem misit, ut ei nuntiaret suis verbis: adversarios
4 ejus in fuga esse: qui si discessissent, majore cum
labore et longinquiore tempore bellum confecturum, quum
singulos consectari cogeretur; quos si statim aggre-
deretur, brevi universos oppressurum. Hoc eo valebat,
5 ut ingratiis ad depugnandum omnes cogerentur. Hac
re audita barbarus, nihil doli subesse credens, postridie
alienissimo sibi loco, contra opportunissimo hostibus,
adeo angusto mari conflixit, ut ejus multitudo
d. 23 Sptbr. 480 a. C. n. navium explicari non potuerit. Victus ergo est
magis consilio Themistoclis, quam armis Græ-
ciæ.

1 V. Hic etsi male rem gesserat, tamen tantas habebat
reliquias copiarum, ut etiam cum his opprimere posset
hostes. Iterum ab eodem gradu depulsus est. Nam
Themistocles verens, ne bellare perseveraret, certiorem
eum fecit, id agi, ut pons, quem ille in Hellesponto
fecerat, dissolveretur, ac reditu in Asiam excluderetur;
2 idque ei persuasit. Itaque qua sex mensibus iter fece-

rat, eādem minus diebus triginta in Asiam reversus
est seque a Themistocle non superatum, sed conserva-
tum judicavit. Sic unius viri prudentiā Græcia liberata 3
est, Europæque succubuit Asia. Hæc altera victoria,
quæ cum Marathonio possit comparari tropæo. Nam
pari modo apud Salamīna parvo numero navium maxima
post hominum memoriam classis est devicta.

VI. Magnus hoc bello Themistocles fuit, nec minor in 1
pace. Quum enim Phalerico portu, neque magno 478
neque bono, Athenienses uterentur: hujus con- a. C. n.
silio triplex Piræei* portus constitutus est, isque mœni-
bus circumdătus, ut ipsam urbem dignitate æquipararet,
utilitate superaret. Idem muros Atheniensium restituit 2
præcipuo periculo suo. Namque Lacedæmonii, causam
idoneam nacti propter barbarorum excursiones, qua
negarent, oportere extra Peloponnesum ullam urbem
habere, ne essent loca munita, quæ hostes possiderent,
Athenienses ædificantes prohibere sunt conati. Hoc 3
longe alio spectabat, atque videri volebant. Athenienses
enim duabus victoriis, Marathoniā et Salaminiā, tantam
gloriam apud omnes gentes erant consecuti, ut intellige-
rent Lacedæmonii, de principatu sibi cum his certamen
fore. Quare eos quam infirmissimos esse volebant. 4
Postquam autem audierunt, muros instrui, legatos
Athenas miserunt, qui id fieri vetarent. His præsenti-
bus desierunt, ac se de ea re legatos ad eos missuros
dixerunt. Hanc legationem suscepit Themistocles, et 5
solus primo profectus est; reliqui legati ut tum exirent,
quum satis altitudo muri exstructa videretur, præcepit;
interim omnēs, servi atque liberi, opus facerent, neque
ulli loco parcerent, sive sacer, sive profanus, sive pri-
vatus esset, sive publicus, et undique, quod idoneum
ad muniendum putarent, congererent. Quo factum est,
ut Atheniensium muri ex sacellis sepulcrisque constarent.

VII. Themistocles autem, ut Lacedæmŏnem venit, 1
adire ad magistratus noluit, et dedit operam, ut quam lon-
gissime tempus duceret, causam interponens, se collēgas
exspectare, quum Lacedæmonii quererentur, opus nihilo-
minus fieri, eumque in ea re conari fallere. Interim 2
reliqui legati sunt consecuti. A quibus quum audisset,
non multum superesse munitionis, ad ephoros Lacedæ-

* Piræi, *Bremi.*

moniorum accessit, penes quos summum imperium erat,
atque apud eos contendit, falsa his esse delata; quare
æquum esse, illos viros bonos nobilesque mittere, quibus
fides haberetur, qui rem explorarent; interea se obsi-
3 dem retinerent. Gestus est ei mos, tresque legati,
functi summis honoribus, Athenas missi sunt. Cum his
collegas suos Themistocles jussit proficisci, eisque præ-
dixit, ut ne prius Lacedæmoniorum legatos dimitterent,
4 quam ipse esset remissus. Hos postquam Athenas per-
venisse ratus est, ad magistratum senatumque Lacedæ-
moniorum adiit, et apud eos liberrime professus est:
Athenienses suo consilio, quod communi jure gentium
facere possent, deos publicos, suosque patrios ac penates,
quo facilius ab hoste possent defendere, muris sepsisse;
5 neque in eo, quod inutile esset Græciæ, fecisse. Nam
illorum urbem ut propugnaculum oppositum esse bar-
baris, apud quam jam bis classes regias fecisse naufra-
6 gium. Lacedæmonios autem male et injuste facere,
qui id potius intuerentur, quod ipsorum dominationi,
quam quod universæ Græciæ utile esset. Quare, si
suos legatos recipere vellent, quos Athenas miserant, se
remitterent, aliter illos numquam in patriam recepturi.
1 VIII. Tamen non effugit civium suorum invidiam.
Namque ob eumdem timorem, quo damnatus erat Mil-
tiades, testarum suffragiis e civitate ejectus, Argos
2 habitatum concessit. Hic quum propter multas ejus
virtutes magna cum dignitate viveret, Lacedæmonii
legatos Athenas miserunt, qui eum absentem accusarent,
quod societatem cum rege Persarum ad Græciam oppri-
3 mendam fecisset. Hoc crimine absens proditionis
475 a. C. n. est damnatus. Id ut audivit, quod non satis
tutum se Argis videbat, Corcyram demigravit.
Ibi quum ejus principes civitatis animadvertisset timere,
ne propter se bellum his Lacedæmonii et Athenienses
indicerent: ad Admētum, Molossorum regem, cum
4 quo ei hospitium fuerat, confugit. Huc quum venisset,
et in præsentia rex abesset, quo majore religione se
receptum tueretur, filiam ejus parvulam arripuit, et cum
ea se in sacrarium, quod summa colebatur cærimonia,
conjecit. Inde non prius egressus est, quam rex eum
5 datā dextrā in fidem reciperet, quam præstitit. Nam
quum ab Atheniensibus et Lacedæmoniis exposceretur
publice, supplicem non prodidit, monuitque, ut consu

leret sibi; difficile enim esse, in tam propinquo loco tuto eum versari. Itaque Pydnam eum deduci jussit, et quod satis esset præsidii, dedit. Hic in navem omni- 6
bus ignotus nautis adscendit. Quæ quum tempestate maxima Naxum ferretur, ubi tum Atheniensium erat exercitus: sensit Themistocles, si eo pervenisset, sibi esse pereundum. Hac necessitate coactus domino navis, qui sit, aperit, multa pollicens, si se conservasset. At 7
ille, clarissimi viri captus misericordia, diem noctemque procul ab insula in salo navem tenuit in ancoris, neque quemquam ex ea exire passus est. Inde Ephesum pervenit, ibique Themistoclem exponit: cui ille pro meritis gratiam postea retulit.

IX. Scio, plerosque ita scripsisse, Themistoclem, 1
Xerxe regnante, in Asiam transisse. Sed ego potissimum Thucydidi credo, quod ætate proximus, qui illorum temporum historiam reliquerunt, et ejusdem civitatis fuit. Is autem ait, ad Artaxerxem eum venisse, atque his verbis epistolam misisse: *Themistocles veni ad te, qui* 2
plurima mala omnium Graiorum in domum tuam intuli, quum mihi necesse fuit, adversus patrem tuum bellare, patriamque meam defendere. Idem multo plura bona 3
[*rursus*] *feci, postquam in tuto ipse, et ille in periculo esse cœpit. Nam quum in Asiam reverti vellet, prœlio apud Salamina facto, litteris eum certiorem feci, id agi, ut pons, quem in Hellesponto fecerat, dissolveretur, atque ab hostibus circumiretur: quo nuntio ille periculo est liberatus. Nunc autem confugi ad te, exagitatus a cuncta Græcia,* 4
tuam petens amicitiam: quam si ero adeptus, non minus me bonum amicum habebis, quam fortem inimicum ille expertus est. Ea autem rogo, ut de his rebus, quas tecum colloqui volo, annum mihi temporis des, eoque transacto ad te venire patiaris.

X. Hujus rex animi magnitudinem admirans, cupiens- 1
que talem virum sibi conciliari, veniam dedit. Ille omne illud tempus litteris sermonique Persarum dedit: quibus adeo eruditus est, ut multo commodius dicatur apud regem verba fecisse, quam hi poterant, qui in Perside erant nati. Hic quum multa regi esset pollicitus, gratis- 2
simumque illud, si suis uti consiliis vellet, illum Græciam bello oppressurum; magnis muneribus ab Artaxerxe donatus in Asiam rediit, domiciliumque Magnesiæ sibi

3 constituit. Namque hanc urbem ei rex donarat, his
quidem verbis: quæ ei panem præberet (ex qua regione
quinquaginta talenta quotannis redibant); Lampsacum
autem, unde vinum sumeret; Myuntem, ex qua opso-
nium haberet. Hujus ad nostram memoriam monu-
menta manserunt duo: sepulcrum prope oppidum, in
4 quo est sepultus; statuæ in foro Magnesiæ. De cujus
morte multimodis apud plerosque scriptum est: sed nos
eumdem potissimum Thucydidem auctorem probamus,
471 qui illum ait Magnesiæ morbo mortuum, neque
(al. 465) negat, fuisse famam, venenum sua sponte sumsisse,
a. C. n. quum se, quæ regi de Græcia opprimenda polli-
5 citus esset, præstare posse desperaret. Idem, ossa ejus
clam in Attica ab amicis sepulta, quoniam legibus non
concederetur, quod proditionis esset damnatus, memoriæ
prodidit.

III. ARISTIDES.

ARGUMENTUM.

CAP. I. Æmulus Themistoclis; multatur exsilio. II. Ante tempus revocatur; prætor contra Mardonium; imperium Atheniensibus conciliat. III. Ærario præest; pauper moritur.

1 I. Aristides, Lysimachi filius, Atheniensis, æqualis
fere fuit Themistocli. Itaque cum eo de principatu con-
2 tendit: namque obtrectarunt inter se. In his autem
cognitum est, quanto antestaret eloquentia innocentiæ.
Quamquam enim adeo excellebat Aristides abstinentia,
486 ut unus post hominum memoriam, quod quidem
(al. 482) nos audierimus, cognomine Justus sit appellatus:
a. C. n. tamen, a Themistocle collabefactus, testulā illā
3 exsilio decem annorum multatus est. Qui quidem quum
intelligeret, reprimi concitatam multitudinem non posse,
cedensque animadvertisset quemdam scribentem, ut patriā
pelleretur, quæsisse ab eo dicitur, quare id faceret, aut

quid Aristides commisisset, cur tanta pœna dignus duceretur? Cui ille respondit, se ignorare Aristidem; sed 4
sibi non placere, quod tam cupide elaborasset, ut præter
ceteros Justus appellaretur. Hic decem annorum legi- 5
timam pœnam non pertulit. Nam postquam Xerxes
in Græciam descendit, sexto fere anno, quam erat expulsus, populiscito in patriam restitutus est.

II. Interfuit autem pugnæ navali apud Salamina, 1
quæ facta est prius, quam pœnā liberaretur. Idem
prætor fuit Atheniensium apud Platæas in prœlio, quo
Mardonius fusus, barbarorumque exercitus interfectus
est. Neque aliud est ullum hujus in re militari illustre 2
factum, quam hujus imperii memoria; justitiæ vero, et
æquitatis, et innocentiæ multa: in primis, quod ejus
æquitate factum est, quum in communi classe esset
Græciæ simul cum Pausania, quo duce Mardonius erat
fugatus, ut summa imperii maritimi ab Lacedæmoniis
transferretur ad Athenienses. Namque ante id tempus 3
et mari et terra duces erant Lacedæmonii. Tum autem
et intemperantia Pausaniæ, et justitia factum est Aristidis, ut omnes fere civitates Græciæ ad Atheniensium
societatem se applicarent, et adversus barbaros hos duces
deligerent sibi.

III. Quos quo facilius repellerent, si forte bellum 1
renovare conarentur, ad classes ædificandas exercitusque comparandos quantum pecuniæ quæque civitas daret,
Aristides delectus est, qui constitueret, ejusque arbitrio
quadringena et sexagena talenta quotannis Delum sunt
collata. Id enim commune ærarium esse voluerunt.
Quæ omnis pecunia postero tempore Athenas translata
est. Hic qua fuerit abstinentia, nullum est certius 2
indicium, quam quod, quum tantis rebus præfuisset, in
tanta paupertate decessit, ut, qui efferretur, vix reliquerit. Quo factum est, ut filiæ ejus publice alerentur, 3
et de communi ærario dotibus datis collocarentur. Decessit autem fere post annum quartum, quam 471
Themistocles Athenis erat expulsus. a. C. n.

IV. PAUSANIAS.

ARGUMENTUM.

CAP. I. Pugna ad Platæas. II. Byzantium expugnat, Xerxi favet, Græciæ futurus proditor. III. Peregrinis moribus ipse se prodit, scytalaque domum revocatus Helotas sollicitat. IV. Litterarum commercium cum hoste; perturbatus se ipse indicat. V. In Minervæ templum confugit, ibi obstruitur et mox interit.

1 I. Pausanias, Lacedæmonius, magnus homo, sed varius in omni genere vitæ fuit. Nam ut virtutibus
2 eluxit, sic vitiis est obrutus. Hujus illustrissimum est prœlium apud Platæas. Namque illo duce Mardonius, satrapes regius, natione Medus, regis gener, in primis omnium Persarum et manu fortis et consilii plenus, cum ducentis milibus peditum, quos viritim legerat, et viginti [milibus] equitum, haud ita magna manu Græciæ fugatus est, eoque
3 ipse dux cecidit prœlio. Qua victoria elatus plurima miscere cœpit, et majora concupiscere. Sed primum in eo est reprehensus, quod ex præda tripŏdem aureum Delphis posuisset, epigrammate scripto, in quo erat hæc sententia: suo ductu barbaros apud Platæas esse deletos,
4 ejusque victoriæ ergo Apollini donum dedisse. Hos versus Lacedæmonii exsculpserunt, neque aliud scripserunt, quam nomina earum civitatum, quarum auxilio Persæ erant victi.

479 d. 25 Sptbr a. C. n.

1 II. Post id prœlium eumdem Pausaniam cum classe communi Cyprum atque Hellespontum miserunt, ut ex his regionibus barbarorum præsidia depel-
2 leret. Pari felicitate in ea re usus elatius se gerere cœpit, majoresque appetere res. Nam quum, Byzantio expugnato, cepisset complures Persarum nobiles, atque in his nonnullos regis propinquos, hos clam Xerxi remisit, simulans, ex vinculis publicis effugisse; et cum his Gongȳlum Eretriensem, qui litteras regi redderet, in

477 a. C. n.

quibus hæc fuisse scripta Thucydides memoriæ prodidit:
Pausanias, dux Spartæ, quos Byzantii ceperat, postquam 3
propinquos tuos cognovit, tibi muneri misit, seque tecum
affinitate conjungi cupit: quare, si tibi videtur, des ei
filiam tuam nuptum. Id si feceris, et Spartam et ceteram 4
Græciam sub tuam potestatem, se adjuvante, te redacturum
pollicetur. His de rebus si quid geri volueris, certum
hominem ad eum mittas face, cum quo colloquatur. Rex, 5
tot hominum salute, tam sibi necessariorum, magnopere
gavisus, confestim cum epistola Artabazum ad Pausaniam mittit, in qua eum collaudat, ac petit, ne cui rei parcat ad ea perficienda, quæ pollicetur. Si fecerit, nullius rei a se repulsam laturum. Hujus Pausanias volun- 6
tate cognita, alacrior ad rem gerendam factus, in suspicionem cecidit Lacedæmoniorum. In quo facto domum revocatus, accusatus capitis, absolvitur; multatur tamen pecuniā: quam ob causam ad classem remissus non est.

III. At ille post non multo sua sponte ad exercitum 1
rediit, et ibi non callida, sed dementi ratione cogitata patefecit. Non enim mores patrios solum, sed etiam cultum vestitumque mutavit. Apparatu regio utebatur, 2
veste Medica; satellites Medi et Ægyptii sequebantur; epulabatur more Persarum luxuriosius, quam, qui aderant, perpeti possent; aditum petentibus conveniendi 3
non dabat; superbe respondebat, [et] crudeliter imperabat. Spartam redire nolebat. Colonas, qui locus in agro Troāde est, se contulerat: ibi consilia quum patriæ, tum sibi inimica capiebat. Id postquam Lacedæ- 4
monii resciernut, legatos ad eum cum scytala miserunt, in qua more illorum erat scriptum: nisi domum reverteretur, se capitis eum damnaturos. Hoc nuntio com- 5
motus, sperans, se etiam tum pecunia et potentia instans periculum posse depellere, domum rediit. Huc ut venit, ab ephoris in vincula publica conjectus est. Licet enim legibus eorum cuivis ephoro hoc facere regi. Hinc tamen se expedivit; neque eo magis carebat suspicione. Nam opinio manebat, eum cum rege habere societatem. Est genus quoddam hominum, quod Ilotæ vocatur, 6
quorum magna multitudo agros Lacedæmoniorum colit servorumque munere fungitur. Hos quoque sollicitare spe libertatis existimabatur. Sed quod harum rerum 7
nullum erat apertum crimen, quo argui posset, non

putabant, de tali tamque claro viro suspicionibus oportere
judicari, et exspectandum, dum se ipsa res aperiret.
1 IV. Interim Argilius, quidam, adolescentulus, quum
epistolam ab eo ad Artabazum accepisset, eique in suspi-
cionem venisset, aliquid in ea de se esse scriptum, quod
nemo eorum rediisset, qui super tali causa eodem missi
erant, vincula epistolæ laxavit, signoque detracto cog-
2 novit, si pertulisset, sibi esse pereundum. Erant in
eadem epistola, quæ ad ea pertinebant, quæ inter regem
Pausaniamque convenerant. Has ille litteras ephoris
3 tradidit. Non est prætereunda gravitas Lacedæmo-
niorum hoc loco. Nam ne hujus quidem indicio im-
pulsi sunt, ut Pausaniam comprehenderent; neque prius
vim adhibendam putaverunt, quam se ipse indicasset.
4 Itaque huic indici, quid fieri vellent, præceperunt. Fa-
num Neptuni est Tænari, quod violari nefas putant
Græci. Eo ille index confugit; in ara consedit. Hanc
juxta locum fecerunt sub terra, ex quo posset audiri, si
quis quid loqueretur cum Argilio. Huc ex ephoris
5 quidam descenderunt. Pausanias, ut audivit, Argilium
confugisse in aram, perturbatus venit eo. Quem quum
supplicem Dei videret in ara sedentem, quærit, causæ
quid sit tam repentino consilio. Huic ille, quid ex lit-
6 teris comperisset, aperit. Modo magis Pausanias per-
turbatus orare cœpit, ne enuntiaret, nec se, meritum de
illo optime, proderet. Quod si eam veniam sibi dedis-
set, tantisque implicatum rebus sublevasset, magno ei
præmio futurum.
1 V. His rebus ephori cognitis satius putaverunt, in
urbe eum comprehendi. Quo quum essent profecti, et
Pausanias, placato Argilio, ut putabat, Lacedæmŏnem
reverteretur: in itinere, quum jam in eo esset, ut com-
prehenderetur, ex vultu cujusdam ephori, qui eum ad-
2 monere cupiebat, insidias sibi fieri intellexit. Itaque
paucis ante gradibus, quam qui sequebantur, in ædem
Minervæ, quæ χαλκίοικος vocatur, confugit. Hinc ne
exire posset, statim ephori valvas ejus ædis obstruxe-
runt, tectumque sunt demoliti, quo facilius sub divo
3 interiret. Dicitur, eo tempore matrem Pausaniæ vixisse,
eamque jam magno natu, postquam de scelere filii com-
perit, in primis ad filium claudendum lapidem ad in-
4 troïtum ædis attulisse. Sic Pausanias magnam belli

gloriam turpi morte maculavit. Hic quum semi- 469
animis de templo elatus esset, confestim animam a. C. n.
efflavit. Cujus mortui corpus quum eodem nonnulli 5
dicerent inferri oportere, quo hi, qui ad supplicium essent dati: displicuit pluribus, et procul ab eo loco infoderunt, quo erat mortuus. Inde posterius [dei] Delphici responso erutus, atque eodem loco sepultus, ubi vitam posuerat.

V. CIMON.

ARGUMENTUM.

CAP. I. Heres paternorum vinculorum ab uxore liberatur. II. Ejus virtutes et res gestæ: Persas eodem die navali et terrestri prælio vincit. III. Ostracismo ejicitur. Revocatus pacem cum Lacedæmoniis conciliat. Citii moritur. IV. Laudatur ejus liberalitas.

I. Cimon, Miltiădis filius, Atheniensis, duro admodum 1
initio usus est adolescentiæ. Nam quum pater 489
ejus litem æstimatam populo solvere non potuis- a. C. n.
set, ob eamque causam in vinculis publicis decessisset: Cimon eadem custodia tenebatur, neque legibus Atheniensium emitti poterat, nisi pecuniam, qua pater multatus erat, solvisset. Habebat autem in matrimonio 2
sororem germanam suam, nomine Elpinīcen, non magis amore, quam more ductus. Nam Atheniensibus licet eodem patre natas uxores ducere. Hujus conjugii cu- 3
pidus Callias quidam, non tam generosus, quam pecuniosus, qui magnas pecunias ex metallis fecerat, egit cum Cimōne, ut eam sibi uxorem daret: id si impetrasset, se pro illo pecuniam soluturum. Is quum talem 4
conditionem aspernaretur, Elpinīce negavit, se passuram, Miltiădis progeniem in vinculis publicis interire, quoniam prohibere posset, seque Calliæ nupturam, si ea, quæ polliceretur, præstitisset.

1 II. Tali modo custodia liberatus Cimon celeriter ad
principatum pervenit. Habebat enim satis eloquentiæ,
summam liberalitatem, magnam prudentiam tum juris
civilis, tum rei militaris, quod cum patre a puero in
exercitibus fuerat versatus. Itaque hic et populum
urbanum in sua tenuit potestate, et apud exercitum
2 plurimum valuit auctoritate. Primum imperator apud
flumen Strymŏna magnas copias Thracum fugavit,
oppidum Amphipŏlim constituit, eoque decem milia
Atheniensium in coloniam misit. Idem iterum apud
Mycălen Cypriorum et Phœnīcum ducentarum navium
3 classem devictam cepit; eodemque die pari fortuna in
469 a. C. n. terra usus est. Namque hostium navibus captis,
statim ex classe copias suas eduxit, barbarorum
4 [que] uno concursu maximam vim prostravit. Qua
victoria magna præda potitus quum domum reverteretur,
quod jam nonnullæ insulæ propter acerbitatem
imperii defecerant, bene animatas confirmavit, alienatas
5 ad officium redire coëgit. Scyrum, quam eo tempore
Dolŏpes incolebant, quod contumacius se gesserant,
vacuefecit, sessores veteres urbe insulaque ejecit, agros
civibus divisit. Thasios opulentia fretos suo adventu
467 a. C. n. fregit. His ex manubiis Athenarum arx, qua ad
meridiem vergit, est ornata.

1 III. Quibus rebus quum unus in civitate maxime
461 a. C. n. floreret, incidit in eamdem invidiam, quam pater
suus ceterique Atheniensium principes. Nam testarum
suffragiis, quod illi ὀστρακισμὸν vocant, decem
2 annorum exsilio multatus est. Cujus facti celerius
Athenienses, quam ipsum, pœnituit. Nam quum ille
animo forti invidiæ ingratorum civium cessisset, bellumque
Lacedæmonii Atheniensibus indixissent: confestim
3 notæ ejus virtutis desiderium consecutum est. Itaque
post annum quintum, quam expulsus erat, in patriam
revocatus est. Ille, quod hospitio Lacedæmoniorum
utebatur, satius existimans, contendere Lacedæmŏnem,
sua sponte est profectus, pacemque inter duas potentissi-
4 450 a. C. n. mas civitates conciliavit. Post, neque ita multo,
Cyprum cum ducentis navibus imperator missus,
449 a. C. n. quum ejus majorem partem insulæ devicisset, in
morbum implicitus, in oppido Citio est mortuus.

1 IV. Hunc Athenienses non solum in bello, sed in

pace diu desideraverunt. Fuit enim tanta liberalitate, quum compluribus locis prædia hortosque haberet, ut numquam in eis custodem imposuerit fructus servandi gratia, ne quis impediretur, quo minus ejus rebus, quibus quisque vellet, frueretur. Semper eum pedisequi 2
cum nummis sunt secuti, ut, si quis opis ejus indigeret, haberet, quod statim daret, ne differendo videretur negare. Sæpe, quum aliquem offensum fortuna videret minus bene vestitum, suum amiculum dedit. Quotidie sic cœna 3
ei coquebatur, ut, quos invocatos vidisset in foro, omnes devocaret: quod facere nullum diem prætermittebat. Nulli fides ejus, nulli opera, nulli res familiaris defuit; multos locupletavit; complures pauperes mortuos, qui, unde efferrentur, non reliquissent, suo sumtu extulit. Sic se gerendo minime est mirandum, si et vita ejus fuit 4
secura, et mors acerba.

VI. LYSANDER.

ARGUMENTUM.

CAP. I. Athenarum victor; decemviros Græciæ civitatibus imponit. II. Crudelis in Thasios. III. Reges tollere et oraculum corrumpere conatur; accusatus absolvitur: occiditur a Thebanis. IV. Lysander Pharnabazi fraude se ipse accusat.

I. Lysander, Lacedæmonius, magnam reliquit sui 1
famam, magis felicitate, quam virtute partam. Athenienses enim in Peloponnesios sexto et vicesimo anno bellum gerentes confecisse apparet. Id qua ratione consecutus sit, latet. Non enim virtute sui exercitus, 2
sed immodestia factum est adversariorum, qui, quod dicto audientes imperatoribus suis non erant, dispalati in agris, relictis navibus, in hostium venerunt potestatem. Quo facto Athenienses se Lacedæmoniis dediderunt. Hac victoria Lysander elatus, quum antea semper 3

factiosus audaxque fuisset, sic sibi indulsit, ut ejus opera in maximum odium Græciæ Lacedæmonii pervenerint.

4 Nam quum hanc causam Lacedæmonii dictitassent sibi esse belli, ut Atheniensium impotentem dominationem refringerent, postquam apud Ægos flumen Lysander classis hostium est potitus, nihil aliud molitus est, quam ut omnes civitates in sua teneret potestate, quum id se Lacedæmoniorum causa facere

405 mense Decbr. a. C. n.

5 simularet. Namque undique, qui Atheniensium rebus studuissent, ejectis, decem delegerat in unaquaque civitate, quibus summum imperium potestatemque omnium rerum committeret. Horum in numerum nemo admittebatur, nisi qui aut ejus hospitio contineretur, aut se illius fore proprium fide confirmarat.

1 II. Ita decemvirali potestate in omnibus urbibus constituta, ipsius nutu omnia gerebantur. Cujus de crudelitate ac perfidia satis est unam rem, exempli gratia, proferre, ne de eodem plura enumerando defatigemus
2 lectores. Victor ex Asia quum reverteretur, Thasumque devertisset, quod ea civitas præcipua fide fuerat erga Athenienses, proinde ac si iidem firmissimi solerent esse amici, qui constantes fuissent inimici, eam pervertere
3 concupivit. Vidit autem, nisi in eo occultasset voluntatem, futurum, ut Thasii dilaberentur, consulerentque rebus suis. Itaque † † †

1 III. † † † decemviralem suam potestatem [sui] ab illo constitutam sustulerunt. Quo dolore incensus iniit consilia, reges Lacedæmoniorum tollere. Sed sentiebat, id se sine ope deorum facere non posse, quod Lacedæmonii omnia ad oracula referre consue-
2 verant. Primum Delphos corrumpere est conatus. Quum id non potuisset, Dodōnam adortus est. Hinc quoque repulsus dixit, se vota suscepisse, quæ Jovi Hammoni solveret: existimans, se Afros facilius cor-
3 rupturum. Hac spe quum profectus esset in Africam, multum eum antistites Jovis fefellerunt. Nam non solum corrumpi non potuerunt, sed etiam legatos Lacedæmŏna miserunt, qui Lysandrum accusarent, quod
4 sacerdotes fani corrumpere conatus esset. Accusatus hoc crimine, judicumque absolutus sententiis, Orchomeniis missus subsidio, occisus est a Thebanis

395 a. C. n.

5 apud Haliartum. Quam vere de eo foret judicatum,

oratio indicio fuit, quæ post mortem in domo ejus reperta est, in qua suadet Lacedæmoniis, ut, regia potestate dissoluta, ex omnibus dux deligatur ad bellum gerendum; sed ita scripta, ut deorum videretur congruere sententiæ, quam ille se habiturum, pecunia fidens, non dubitabat. Hanc ei scripsisse Cleon Halicarnasseus dicitur.

IV. Atque hoc loco non est prætereundum factum 1
Pharnabazi, satrăpis regii. Nam quum Lysander præfectus classis in bello multa crudeliter avareque fecisset, deque his rebus suspicaretur ad cives suos esse perlatum, petiit a Pharnabazo, ut ad ephoros sibi testimonium daret, quanta sanctitate bellum gessisset sociosque tractasset, deque ea re accurate scriberet: magnam enim
ejus auctoritatem in ea re futuram. Huic ille liberaliter 2
pollicetur; librum gravem multis verbis conscripsit, in quo summis eum fert laudibus. Quem quum legisset probassetque, dum signatur, alterum pari magnitudine, [tanta similitudine,] ut discerni non posset, signatum subjecit, in quo accuratissime ejus avaritiam perfidiamque
accusarat. Hinc Lysander domum quum redisset, post- 3
quam de suis rebus gestis apud maximum magistratum, quæ voluerat, dixerat, testimonii loco librum a Pharnabazo datum tradidit. Hunc, summoto Lysandro, quum ephori cognossent, ipsi legendum dederunt. Ita ille imprudens ipse suus fuit accusator.

VII. ALCIBIADES.

ARGUMENTUM.

CAP. I. Excellens in virtutibus et vitiis. II. Juvenis educatio et mores. III. Dux contra Syracusanos. In suspicionem civium suorum incidit. IV. Domum revocatus aufugit. Lacedæmoniis inservit, atque arma contra patriam capit. V. Lacedæmoniis suspectus transit ad Persas; Atheniensibus reconciliatur. VI. Insigni civium benevolentia recipitur. VII. In invidiam recidit. In Thracia prospere pugnat. VIII. Civibus Atticis

bene consulit. IX. In Asiam transit. X. In Phrygia interficitur. XI. Alcibiadis laus et vituperatio.

1 I. Alcibiădes, Cliniæ filius, Atheniensis. In hoc natura, quid efficere possit, videtur experta. Constat enim inter omnes, qui de eo memoriæ prodiderunt, nihil illo fuisse excellentius, vel in vitiis, vel in vir-
2 tutibus. Natus in amplissima civitate, summo genere, omnium ætatis suæ multo formosissimus, ad omnes res aptus, consiliique plenus. Namque imperator fuit summus et mari et terra; disertus, ut imprimis dicendo valeret, quod tanta erat commendatio oris atque ora-
3 tionis, ut nemo ei dicendo posset resistere; deinde, quum tempus posceret, laboriosus, patiens, liberalis, splendidus non minus in vita, quam victu; affabilis,
4 blandus, temporibus callidissime inserviens. Idem, simul ac se remiserat, neque causa suberat, quare animi laborem perferret, luxuriosus, dissolutus, libidinosus, intemperans reperiebatur, ut omnes admirarentur, in uno homine tantam esse dissimilitudinem, tamque diversam naturam.

II. Educatus est in domo Perĭcli (privignus enim ejus fuisse dicitur), eruditus a Socrate. Socerum habuit Hipponīcum, omnium Græca lingua loquentium divitissimum, ut, si ipse fingere vellet, neque plura bona reminisci, neque majora posset consequi, quam vel fortuna vel natura tribuerat.

1 III. Bello Peloponnesio hujus consilio atque auctoritate Athenienses bellum Syracusanis indixerunt: ad quod gerendum ipse dux delectus est; duo præterea
2 collegæ dati, Nicias et Lamăchus. Id quum appararetur, prius quam classis exiret, accidit, ut una nocte omnes Hermæ, qui in oppido erant Athenis, dejicerentur, præter unum, qui ante januam erat Ando-
3 cidis. Itaque ille postea Mercurius Andocides vocitatus est. Hoc quum appareret non sine magna multorum consensione esse factum, quod non ad privatam, sed ad publicam rem pertineret, magnus multitudini timor est injectus, ne qua repentina vis in civitate
4 exsisteret, quæ libertatem opprimeret populi. Hoc maxime convenire in Alcibiadem videbatur, quod et potentior et major, quam privatus, existimabatur. Multos

enim liberalitate devinxerat, plures etiam opera forensi suos reddiderat. 5 Quare fiebat, ut omnium oculos, quotiescumque in publicum prodisset, ad se converteret, neque ei par quisquam in civitate poneretur. Itaque non solum spem in eo habebant maximam, sed etiam timorem, quod et obesse plurimum et prodesse poterat. 6 Adspergebatur etiam infamiā, quod in domo sua facere mysteria dicebatur: quod nefas erat more Atheniensium; idque non ad religionem, sed ad conjurationem pertinere existimabatur.

IV. 1 Hoc crimine in concione ab inimicis compellabatur. Sed instabat tempus ad bellum proficiscendi. Id ille intuens, neque ignorans civium suorum consuetudinem, postulabat, si quid de se agi vellent, potius de præsente quæstio haberetur, quam absens invidiæ crimine accusaretur. 2 Inimici vero ejus quiescendum in præsenti, quia noceri non posse intelligebant, et illud tempus exspectandum decreverunt, quo exisset, ut sic absentem aggrederentur: itaque fecerunt. 3 Nam postquam in Siciliam eum pervenisse crediderunt, absentem, quod sacra violasset, reum fecerunt. Qua de re quum ei nuntius a magistratu in Siciliam missus esset, ut domum ad causam dicendam rediret, essetque in magna spe provinciæ bene administrandæ; non parere noluit, et in triremem, quæ ad eum deportandum erat missa, adscendit. 4 Hac Thurios in Italiam pervectus, multa secum reputans de immoderata civium suorum licentia crudelitateque erga nobiles, utilissimum ratus, impendentem evitare tempestatem, clam se a custodibus subduxit, et inde primum Elidem, deinde Thebas venit. 5 Postquam autem se capitis damnatum, bonis publicatis, audivit, et, id quod usu venerat, Eumolpidas sacerdotes a populo coactos, ut se devoverent, ejusque devotionis, quo testatior esset memoria, exemplum, in pila lapidea incisum, esse positum in publico, Lacedæmonem demigravit. 6 Ibi, ut ipse prædicare consueverat, non adversus patriam, sed inimicos suos bellum gessit, quod iidem hostes essent civitati. Nam quum intelligerent, se plurimum prodesse posse reipublicæ, ex ea ejecisse, plusque iræ suæ, quam utilitati communi paruisse. 7 Itaque hujus consilio Lacedæmonii cum Persarum rege amicitiam fecerunt; deinde Decelēam in Attica munie-

runt, præsidioque ibi perpetuo posito in obsidione Athenas tenuerunt. Ejusdem opera Ioniam a societate averterunt Atheniensium. Quo facto multo superiores bello esse cœperunt.

1 V. Neque vero his rebus tam amici Alcibiadi sunt
facti, quam timore ab eo alienati. Nam quum acerrimi
viri præstantem prudentiam in omnibus rebus cognoscerent,
pertimuerunt, ne caritate patriæ ductus aliquando
ab ipsis descisceret, et cum suis in gratiam rediret.
Itaque tempus ejus interficiendi quærere instituerunt.
2 Id Alcibiadi diutius celari non potuit: erat enim ea
sagacitate, ut decipi non posset, præsertim quum animum
attendisset ad cavendum. Itaque ad Tissaphernem,
3 præfectum regis Darii, se contulit. Cujus quum in
intimam amicitiam pervenisset, et Atheniensium, male
gestis in Sicilia rebus, opes senescere, contra Lacedæmoniorum
crescere videret: initio cum Pisandro prætore,
qui apud Samum exercitum habebat, per internuntios
colloquitur, et de reditu suo facit mentionem. Erat
enim eodem, quo Alcibiades, sensu, populi potentiæ non
4 amicus, et optimatum fautor. Ab hoc destitutus primum
per Thrasybūlum, Lyci filium, ab exercitu recipitur,
prætorque fit apud Samum: post, suffragante Theramĕne,
populiscito restituitur, parique absens imperio
5 præficitur simul cum Thrasybūlo et Theramĕne. Horum
in imperio tanta commutatio rerum facta est, ut Lacedæmonii,
qui paullo ante victores viguerant, perterriti
pacem peterent. Victi enim erant quinque prœliis terrestribus,
tribus navalibus, in quibus ducentas naves
triremes amiserant, quæ captæ in hostium venerant po-
6 testatem. Alcibiades simul cum collegis receperat Ioniam,
Hellespontum, multas præterea urbes Græcas,
quæ in ora sitæ sunt Asiæ, quarum expugnarant complures,
in his Byzantium; neque minus multas consilio
ad amicitiam adjunxerant, quod in captos clementia
7 fuerant usi. Ita præda onusti, locupletato exercitu,
maximis rebus gestis, Athenas venerunt.

1 VI. His quum obviam universa civitas in Piræĕum
descendisset, tanta fuit omnium exspectatio visendi Alcibiadis,
ut ad ejus triremem vulgus conflueret, proinde ac
2 si solus advenisset. Sic enim populo erat persuasum, et
adversas superiores, et præsentes secundas res accidisse

ejus opera. Itaque et Siciliæ amissum, et Lacedæmoniorum victorias culpæ suæ tribuebant, quod talem virum e civitate expulissent. Neque id sine causa arbitrari videbantur. Nam postquam exercitui præesse cœperat, neque terra, neque mari hostes pares esse potuerant.
3 Hic ut e navi egressus est, quamquam Theramĕnes et Thrasybūlus eisdem rebus præfuerant, simulque venerant in Piræēum: tamen illum unum omnes prosequebantur, et, id quod numquam antea usu venerat, nisi Olympiæ victoribus, coronis aureis æneisque vulgo donabatur. Ille lacrimans talem benevolentiam civium suorum accipiebat, reminiscens pristini temporis acerbitatem.
4 Postquam astu venit, concione advocata sic verba fecit, ut nemo tam ferus fuerit, quin ejus casum lacrimarit, inimicumque his se ostenderit, quorum operā patriā pulsus fuerat, proinde ac si alius populus, non ille ipse, qui tum flebat, eum sacrilegii damnasset.
5 Restituta ergo huic sunt publice bona; iidemque illi Eumolpĭdæ sacerdotes rursus resacrare sunt coacti, qui eum devoverant; pilæque illæ, in quibus devotio fuerat scripta, in mare præcipitatæ.

1 VII. Hæc Alcibiadi lætitia non nimis fuit diuturna. Nam quum ei omnes essent honores decreti, totaque respublica domi bellique tradita, ut unius arbitrio gereretur; et ipse postulasset, ut duo sibi collegæ darentur, Thrasybulus et Adimantus, neque id negatum esset: classe jam in Asiam profectus, quod apud Cymen minus ex sententia rem gesserat, in invidiam recidit.
2 Nihil enim eum non efficere posse ducebant. Ex quo fiebat, ut omnia minus prospere gesta ejus culpæ tribuerent, quum eum aut negligenter, aut malitiose fecisse loquerentur: sicut tum accidit. Nam, corruptum a rege capere Cymen noluisse, arguebant.
3 Itaque huic maxime putamus malo fuisse nimiam opinionem ingenii atque virtutis. Timebatur enim non minus, quam diligebatur, ne, secunda fortuna magnisque opibus elatus, tyrannidem concupisceret. Quibus rebus factum est, ut absenti magistratum abrogarent, et alium in ejus locum substituerent.
4 Id ille ut audivit, domum reverti noluit, et se Pactyen contulit, ibique tria castella communivit, Bornos, Bysanthen, Neontīchos; manuque collecta primus Græciæ civitatis in Thraciam introiit, gloriosius existi-

mans, barbarorum præda locupletari, quam Graiorum.
5 Qua ex re creverat quum famā, tum opibus, magnamque
amicitiam sibi cum quibusdam regibus Thraciæ pepererat.

1 VIII. Neque tamen a caritate patriæ potuit recedere.
Nam quum apud Ægos flumen Philŏcles, prætor Atheni-
ensium, classem constituisset suam, neque longe abesset
Lysander, prætor Lacedæmoniorum, qui in eo erat occu-
patus, ut bellum quam diutissime duceret, quod ipsis
pecunia a rege suppeditabatur, contra Atheniensibus
2 exhaustis præter arma et naves nihil erat super: Alci-
biades ad exercitum venit Atheniensium, ibique præsente
vulgo agere cœpit, si vellent, se coacturum Lysandrum
aut dimicare, aut pacem petere: Lacedæmonios eo nolle
confligere classe, quod pedestribus copiis plus, quam
3 navibus, valerent; sibi autem esse facile, Seuthen, regem
Thracum, deducere, ut eos terra depelleret: quo facto
necessario aut classe conflicturos, aut bellum compositu-
4 ros. Id etsi vere dictum Philŏcles animadvertebat,
tamen postulata facere noluit, quod sentiebat, se, Alci-
biade recepto, nullius momenti apud exercitum futurum,
et, si quid secundi evenisset, nullam in ea re suam partem
fore; contra ea, si quid adversi accidisset, se unum ejus
5 delicti futurum reum. Ab hoc discedens Alcibiades,
quoniam, inquit, *victoriæ patriæ repugnas, illud moneo,
juxta hostem castra habeas nautica: periculum est enim,
ne immodestiā militum nostrorum occasio detur Lysandro
nostri opprimendi exercitus.* Neque ea res illum fefellit.
6 Nam Lysander, quum per speculatores comperisset,
vulgum Atheniensium in terram prædatum exisse, na-
vesque pæne inanes relictas, tempus rei gerendæ non
dimisit, eoque impetu totum bellum delevit.

1 IX. At Alcibiades, victis Atheniensibus non satis
tuta eadem loca sibi arbitratus, penitus in Thraciam se
supra Propontidem abdidit, sperans, ibi facillime suam
2 fortunam occuli posse. Falso. Nam Thraces, postquam
eum cum magna pecunia venisse senserunt, insidias fece-
runt: qui ea, quæ apportarat, abstulerunt, ipsum capere
3 non potuerunt. Ille cernens, nullum locum sibi tutum
in Græcia propter potentiam Lacedæmoniorum, ad
Pharnabazum in Asiam transiit: quem quidem adeo sua
cepit humanitate, ut eum nemo in amicitia antecederet.
Namque ei Grunium dederat in Phrygia castrum, ex quo

quinquagena talenta vectigālis capiebat. Qua fortuna 4
Alcibiades non erat contentus, neque Athenas victas
Lacedæmoniis servire poterat pati. Itaque ad patriam
liberandam omni ferebatur cogitatione. Sed videbat, id 5
sine rege Persarum non posse fieri: ideoque eum amicum
sibi cupiebat adjungi; neque dubitabat, facile se conse-
cuturum, si modo ejus conveniendi habuisset potestatem.
Nam Cyrum fratrem ei bellum clam parare, Lacedæmo-
niis adjuvantibus, sciebat; id si aperuisset, magnam se
initurum gratiam videbat.

X. Hæc quum moliretur, peteretque a Pharnabazo, 1
ut ad regem mitteretur, eodem tempore Critias ceterique
tyranni Atheniensium certos homines ad Lysandrum in
Asiam miserunt, qui eum certiorem facerent, nisi Alci-
biadem sustulisset, nihil earum rerum fore ratum, quas
ipse Athenis constituisset. Quare, si suas res gestas
manere vellet, illum persequeretur. His Laco rebus 2
commotus statuit accuratius sibi agendum cum Pharna-
bazo. Huic ergo renuntiat, quæ regi cum Lacedæmoniis
essent, irrita futura, nisi Alcibiadem vivum aut mortuum
tradidisset. Non tulit hoc satrapes, et violare clemen- 3
tiam, quam regis opes minui maluit. Itaque misit
Susamĭthren et Bagæum ad Alcibiadem interficiendum,
quum ille esset in Phrygia, iterque ad regem compararet.
Missi clam vicinitati, in qua tum Alcibiades erat, dant 4
negotium, ut eum interficiant. Illi quum [eum] ferro
aggredi non auderent, noctu ligna contulerunt circa
casam eam, in qua quiescebat, eamque succenderunt:
ut incendio conficerent, quem manu superari posse diffi-
debant. Ille autem ut sonitu flammæ est excitatus, etsi 5
gladius ei erat subductus, familiaris sui subalare telum
eripuit. Namque erat cum eo quidam ex Arcadia hos-
pes, qui numquam discedere voluerat. Hunc sequi se
jubet, et id, quod in præsentia vestimentorum fuit, arri-
puit. His in ignem ejectis, flammæ vim transiit. Quem 6
ut barbari incendium effugisse viderunt, telis eminus
missis interfecerunt, caputque ejus ad Pharnabazum re-
tulerunt. At mulier, quæ cum eo vivere consuerat,
muliebri sua veste contectum ædificii incendio mortuum
cremavit, quod ad vivum interimendum erat comparatum.
Sic Alcibiades, annos circiter quadraginta natus, 404
diem obiit supremum. a. C. n.

1 XI. Hunc infamatum a plerisque tres gravissimi histo-
rici summis laudibus extulerunt: Thucydides, qui ejusdem
ætatis fuit; Theopompus, qui post aliquanto natus, et
Timæus: qui quidem duo maledicentissimi, nescio quo
2 modo, in illo uno laudando conscierunt. Namque ea,
quæ supra diximus, de eo prædicarunt, atque hoc am-
plius: quum Athenis, splendidissima civitate, natus esset,
3 omnes splendore ac dignitate superasse vitæ; postquam
inde expulsus Thebas venerit, adeo studiis eorum inser-
visse, ut nemo eum labore corporisque viribus posset
æquiparare (omnes enim Bœotii magis firmitati corporis,
4 quam ingenii acumini inserviunt); eumdem apud Lace-
dæmonios, quorum moribus summa virtus in patientia
ponebatur, sic duritiæ se dedisse, ut parsimoniā victus
atque cultus omnes Lacedæmonios vinceret; venisse ad
Persas, apud quos summa laus esset fortiter venari, luxu-
5 riose vivere: horum sic imitatum consuetudinem, ut illi
ipsi eum in his maxime admirarentur. Quibus rebus effe-
cisse, ut, apud quoscumque esset, princeps poneretur, habe-
6 returque carissimus. Sed satis de hoc; reliquos ordiamur.

VIII. THRASYBULUS.

ARGUMENTUM.

CAP. I. Patriam a tyrannis liberat. II. Phylen confugit; Munychiam occupat; parcit civibus. III. Pace facta legem fert oblivionis. IV. Coronā oleaginā ornatur. Ad Ciliciam a barbaris interficitur.

1 I. Thrasybūlus, Lyci filius, Atheniensis. Si per
se virtus sine fortuna ponderanda sit, dubito, an hunc
primum omnium ponam. Illud sine dubio: neminem
huic præfero fide, constantia, magnitudine animi, in
2 patriam amore. Nam quod multi voluerunt, pauci potue-
runt, ab uno tyranno patriam liberare; huic contigit, ut
a triginta oppressam tyrannis ex servitute in libertatem

vindicaret. Sed, nescio quo modo, quum eum nemo 3
anteiret his virtutibus, multi nobilitate præcucurrerunt.
Primum Peloponnesio bello multa hic sine Alcibiade
gessit, ille nullam rem sine hoc: quæ ille universa natu-
rali quodam bono fecit lucri. Sed illa tamen omnia 4
communia imperatoribus cum militibus et fortuna, quod
in prœlii concursu abit res a consilio ad vires vimque
pugnantium. Itaque jure suo nonnulla ab imperatore
miles, plurima vero fortuna vindicat, seque hic plus
valuisse, quam ducis prudentiam, vere potest prædicare.
Quare illud magnificentissimum factum proprium est 5
Thrasybuli. Nam quum triginta tyranni, præpo- 404
siti a Lacedæmoniis, servitute oppressas tenerent a. C. n.
Athenas, plurimos cives, quibus in bello parserat fortuna,
partim patria expulissent, partim interfecissent, plurimo-
rum bona publicata inter se divisissent: non solum
princeps, sed et [jam] solus initio bellum his indixit.

II. Hic enim quum Phylen confugisset, quod est cas- 1
tellum in Attica munitissimum, non plus habuit secum,
quam triginta de suis. Hoc initium fuit salutis Actæo-
rum, hoc robur libertatis clarissimæ civitatis. Neque 2
vero hic non contemtus est primo a tyrannis, atque ejus
solitudo. Quæ quidem res et illis contemnentibus per-
niciei, et huic despecto saluti fuit. Hæc enim illos ad
persequendum segnes, hos autem, tempore ad compa-
randum dato, fecit robustiores. Quo magis præceptum 3
illud omnium in animis esse debet: 'Nihil in bello opor-
tere contemni;' nec sine causa dici: 'Matrem timidi flere
non solere.' Neque tamen pro opinione Thrasybuli 4
auctæ sunt opes. Nam jam tum illis temporibus fortius
boni pro libertate loquebantur, quam pugnabant. Hinc 5
in Piræëum transiit, Munychiamque munivit. Hanc bis
tyranni oppugnare sunt adorti, ab eaque turpiter repulsi
protinus in urbem, armis impedimentisque amissis, refu-
gerunt. Usus est Thrasybulus non minus prudentia, 6
quam fortitudine. Nam cedentes violari vetuit; cives
enim civibus parcere æquum censebat. Neque quisquam
est vulneratus, nisi qui prior impugnare voluit. Nemi-
nem jacentem veste spoliavit; nil attigit, nisi arma,
quorum indigebat, et quæ ad victum pertinebant. In 7
secundo prœlio cecidit Critias, dux tyrannorum, quum
quidem exadversus Thrasybulum fortissime pugnaret.

1 III. Hoc dejecto Pausanias venit Atticis auxilio, rex Lacedæmoniorum. Is inter Thrasybulum et eos, qui urbem tenebant, fecit pacem his conditionibus: ne qui præter triginta tyrannos et decem, qui postea prætores creati superioris more crudelitatis erant usi, afficerentur exsilio; neve bona publicarentur; reipublicæ procuratio
2 populo redderetur. Præclarum hoc quoque Thrasybuli,
403 quod, reconciliata pace, quum plurimum in civi-
a. C. n. tate posset, legem tulit: ne quis ante actarum rerum accusaretur, neve multaretur; eamque illi obli-
3 vionis appellarunt. Neque vero hanc tantum ferendam curavit, sed etiam, ut valeret, effecit. Nam quum quidam ex his, qui simul cum eo in exsilio fuerant, cædem facere eorum vellent, cum quibus in gratiam reditum erat publice, prohibuit, et id, quod pollicitus erat, præstitit.

1 IV. Huic pro tantis meritis honoris corona a populo data est, facta duabus virgulis oleaginis, quam quod amor civium, non vis expresserat, nullam habuit invidiam,
2 magnaque fuit gloria. Bene ergo Pittăcus ille, qui septem sapientum numero est habitus, quum ei Mytilenæi multa milia jugerum agri munera darent, *Nolite, oro vos*, inquit, *id mihi dare, quod multi invideant, plures etiam concupiscant. Quare ex istis nolo amplius, quam centum jugera, quæ et meam animi æquitatem et vestram voluntatem indĭcent.* Nam parva munera diutĭna, locu-
3 pletia non propria esse consueverunt. Illa igitur corona contentus Thrasybulus neque amplius requisivit, neque
4 quemquam honore se antecessisse existimavit. Hic sequenti tempore, quum prætor classem ad Ciliciam appulisset, neque satis diligenter in castris ejus ageren-
390 tur vigiliæ, a barbaris, ex oppido noctu eruptione
a. C. n. facta, in tabernaculo interfectus est.

IX. CONON.

ARGUMENTUM.

CAP. I. Peloponnesio bello bene meretur de repbl. II. Exsul Persis usui est adversus Lacedæmonios. III

Accusaturus Tissaphernen per litteras agit cum Artaxerxe. IV. Vincit Lacedæmonios ad Cnidum. Græcia liberatur et Atheniensium muri reficiuntur. V. A Tiribazo in vincula conjicitur.

I. Conon, Atheniensis, Peloponnesio bello accessit 1
ad rempublicam, in eoque ejus opera magni fuit. Nam
et prætor pedestribus exercitibus præfuit, et præfectus
classis res magnas mari gessit. Quas ob causas præcipuus
ei honos habitus est. Namque omnibus unus
insulis præfuit: in qua potestate Pheras cepit, coloniam
Lacedæmoniorum. Fuit etiam extremo Pelopon- 405 2
nesio bello prætor, quum apud Ægos flumen copiæ a. C. n.
Atheniensium a Lysandro sunt devictæ. Sed tum
abfuit, eoque pejus res administrata est. Nam et prudens
rei militaris, et diligens erat imperii. Itaque nemini 3
erat his temporibus dubium, si affuisset, illam Athenienses
calamitatem accepturos non fuisse.

II. Rebus autem afflictis, quum patriam obsideri audis- 1
set, non quæsivit, ubi ipse tuto viveret, sed unde 399
præsidio posset esse civibus suis. Itaque contulit a. C. n.
se ad Pharnabazum, satrapen Ioniæ et Lydiæ, eumdemque
generum regis et propinquum: apud quem ut multum
gratiā valeret, multo labore multisque effecit periculis.
Nam quum Lacedæmonii, Atheniensibus devictis, in 2
societate non manerent, quam cum Artaxerxe fecerant,
Agesilaumque bellatum misissent in Asiam, maxime
impulsi a Tissapherne, qui ex intimis regis ab amicitia
ejus defecerat, et cum Lacedæmoniis coierat societatem:
hunc adversus Pharnabazus habitus est imperator; re
quidem vera exercitui præfuit Conon, ejusque omnia arbitrio
gesta sunt. Hic multum ducem summum, Agesi- 3
laum, impedivit, sæpeque ejus consiliis obstitit; neque
vero non fuit apertum, si ille non fuisset, Agesilaum
Asiam Tauro tenus regi fuisse erepturum. Qui postea- 4
quam domum a suis civibus revocatus est, quod Bœotii
et Athenienses Lacedæmoniis bellum indixerant, Conon
nihilo secius apud præfectos regis versabatur, hisque
omnibus maximo erat usui.

III. Defecerat a rege Tissaphernes, neque id tam Ar- 1
taxerxi, quam ceteris, erat apertum. Multis enim magnisque
meritis apud regem, etiam quum in officio non

maneret, valebat. Neque id mirandum, si non facile
ad credendum adducebatur, reminiscens, ejus se opera
2 Cyrum fratrem superasse. Hujus accusandi gratia
Conon a Pharnabazo ad regem missus, posteaquam venit,
primum ex more Persarum ad chiliarchum, qui secundum
gradum imperii tenebat, Tithrausten accessit, seque
ostendit cum rege colloqui velle. Nemo enim sine hoc
3 admittitur. Huic ille, *nulla*, inquit, *mora est; sed tu
delibera, utrum colloqui malis, an per litteras agere, quæ
cogitas. Necesse est enim, si in conspectum veneris, venerari
te regem* (quod προςκυνεῖν illi vocant). *Hoc si tibi
grave est, per me nihilo secius editis mandatis conficies,
4 quod studes.* Tum Conon, *mihi vero*, inquit, *non est
grave, quemvis honorem habere regi; sed vereor, ne civitati
meæ sit opprobrio, si, quum ex ea sim profectus, quæ ceteris
gentibus imperare consueverit, potius barbarorum, quam
illius, more fungar.* Itaque, quæ [huic] volebat, scripta
tradidit.

1 IV. Quibus cognitis, rex tantum auctoritate ejus
394 motus est, ut et Tissaphernem hostem judicave-
a. C. n. rit, et Lacedæmonios bello persequi jusserit, et
ei permiserit, quem vellet, eligere ad dispensandam pecuniam.
Id arbitrium Conon negavit sui esse consilii, sed
ipsius, qui optime suos nosse deberet; sed se suadere,
2 Pharnabazo id negotii daret. Hinc magnis muneribus
donatus ad mare est missus, ut Cypriis, et Phœnicibus,
ceterisque maritimis civitatibus naves longas imperaret,
classemque, qua proxima æstate mare tueri posset, compararet:
dato adjutore Pharnabazo, sicut ipse voluerat.
3 Id ut Lacedæmoniis est nuntiatum, non sine cura rem
administrarunt, quod majus bellum imminere arbitrabantur,
quam si cum barbaro solum contenderent. Nam
ducem fortem prudentemque regiis opibus præfuturum,
ac secum dimicaturum videbant, quem neque consilio,
4 neque copiis superare possent. Hac mente magnam
394 contrahunt classem; proficiscuntur Pisandro duce.
a. C. n. Hos Conon apud Cnidum adortus magno prœlio
fugat, multas naves capit, complures deprimit. Qua
victoria non solum Athenæ, sed etiam cuncta Græcia,
quæ sub Lacedæmoniorum fuerat imperio, liberata
5 est. Conon cum parte navium in patriam venit, muros
dirutos a Lysandro, utrosque et Piræëi et Athenarum,

reficiendos curat, pecuniæque quinquaginta ta- 393
lenta, quæ a Pharnabazo acceperat, civibus suis a. C. n.
donat.

V. Accidit huic, quod ceteris mortalibus, ut inconsi- 1
deratior in secunda, quam in adversa esset fortuna.
Nam classe Peloponnesiorum devicta quum ultum se
injurias patriæ putaret, plura concupivit, quam efficere
potuit. Neque tamen ea non pia et probanda fuerunt, 2
quod potius patriæ opes augeri, quam regis maluit.
Nam quum magnam auctoritatem sibi pugna illa navali,
quam apud Cnidum fecerat, constituisset, non solum
inter barbaros, sed etiam omnes Græciæ civitates, clam
dare operam cœpit, ut Ioniam et Æoliam restitueret
Atheniensibus. Id quum minus diligenter esset cela- 3
tum, Tiribazus, qui Sardibus præerat, Conōnem evocavit,
simulans, ad regem eum se mittere velle magna 393
de re. Hujus nuntio parens quum venisset, in a. C. n.
vincula conjectus est, in quibus aliquamdiu fuit. Inde 4
nonnulli eum ad regem abductum, ibique perisse scrip-
tum reliquerunt. Contra ea Dinon historicus, cui nos
plurimum de Persicis rebus credimus, effugisse, scripsit:
illud addubitat, utrum Tiribazo sciente, an imprudente
sit factum.

X. DION.

ARGUMENTUM.

CAP. I. Dionysiorum affinis et intimus. II. Platonis discipulus et amicus. III. Simultas Dionis et Dionysii junioris. IV. Corinthum devehitur. Ejus filius pessime educatur. V. Syracusarum potitus tyrannum ad pactiones adigit. VI. Heraclidis cæde populum a se alienat. VII. Tyrannus vulgo appellatur non ferendus. VIII. Callicratis consilio decipitur. IX. Domi suæ die festo occiditur. X. Tumultus post ejus mortem et desiderium mortui.

1 I. Dion, Hipparīni filius, Syracusanus, nobili genere
natus, utraque implicatus tyrannide Dionysiorum. Nam-
que ille superior Aristomăchen, sororem Dionis, habuit
in matrimonio, ex qua duos filios, Hipparīnum et Ny-
sæum, procreavit, totidemque filias, nomine Sophrosy̆nen
et Areten: quarum priorem Dionysio filio, eidem, cui
regnum reliquit, nuptum dedit, alteram, Areten, Dioni.
2 Dion autem præter nobilem propinquitatem generosam-
que majorum famam multa alia ab natura habuit bona,
in his ingenium docile, come, aptum ad artes optimas;
magnam corporis dignitatem, quæ non minimum com-
mendatur; magnas præterea divitias a patre relictas,
3 quas ipse tyranni muneribus auxerat. Erat intimus
Dionysio priori, neque minus propter mores, quam affi-
nitatem. Namque etsi Dionysii crudelitas ei displice-
bat, tamen salvum propter necessitudinem, magis etiam
suorum causa, studebat. Aderat in magnis rebus ejus-
que consilio multum movebatur tyrannus, nisi qua in re
4 major ipsius cupiditas intercesserat. Legationes vero
[omnes], quæ essent illustriores, per Dionem adminis-
trabantur; quas quidem ille diligenter obeundo, fideliter
administrando, crudelissimum nomen tyranni sua huma-
5 nitate tegebat. Hunc a Dionysio missum Carthaginien-
ses suspexerunt, ut neminem umquam Græca lingua
loquentem magis sint admirati.
1 II. Neque vero hæc Dionysium fugiebant. Nam,
quanto esset sibi ornamento, sentiebat. Quo fiebat, ut
uni huic maxime indulgeret, neque eum secus diligeret
2 ac filium: qui quidem, quum, Platonem Tarentum ve-
nisse, fama in Siciliam esset perlata, adolescenti negare
non potuerit, quin eum arcesseret, quum Dion ejus au-
diendi cupiditate flagraret. Dedit ergo huic veniam
magnaque eum ambitione Syracusas perduxit. Quem
3 Dion adeo admiratus est atque adamavit, ut se totum ei
365 traderet. Neque vero minus Plato delectatus est
a. C. n. Dione. Itaque quum a Dionysio [tyranno] cru-
deliter violatus esset, quippe quem venumdari jussisset,
tamen eodem rediit, ejusdem Dionis precibus adductus.
4 Interim in morbum incidit Dionysius. Quo quum gravi
conflictaretur, quæsivit a medicis Dion, quemadmodum
se haberet? simulque ab his petiit, si forte majori esset
periculo, ut sibi faterentur: nam velle se cum eo collo-

qui de partiendo regno; quod sororis suæ filios ex illo
natos partem regni putabat debere habere. Id medici 5
non tacuerunt, et ad Dionysium filium sermonem retule-
runt. Quo ille commotus, ne agendi esset Dioni potes-
tas, patri soporem medicos dare coëgit. Hoc æger
sumto, ut somno sopitus, diem obiit supremum.

III. Tale initium fuit Dionis et Dionysii simultatis, 1
eaque multis rebus aucta est. Sed tamen primis tem-
poribus aliquamdiu simulata inter eos amicitia mansit.
Quumque Dion non desisteret obsecrare Dionysium, ut
Platonem Athenis arcesseret, et ejus consiliis uteretur;
ille, qui in aliqua re vellet patrem imitari, morem [ei]
gessit. Eodemque tempore Philistum, historicum, Syra- 2
cusas reduxit, hominem amicum non magis tyranno,
quam tyrannidi. Sed de hoc in eo [meo] libro plura
sunt exposita, qui de historicis [Græcis] conscriptus est.
Plato autem tantum apud Dionysium auctoritate potuit, 3
valuitque eloquentiā, ut ei persuaserit tyrannidis facere
finem, libertatemque reddere Syracusanis: a qua volun-
tate Philisti consilio deterritus aliquanto crudelior esse
cœpit.

IV. Qui quidem quum a Dione se superari videret 1
ingenio, auctoritate, amore populi, verens, ne, si 358
eum secum haberet, aliquam occasionem sui a. C. n.
daret opprimendi, navem ei triremem dedit, qua Co-
rinthum deveheretur: ostendens, se id utriusque facere
causa, ne, quum inter se timerent, alterŭter alterum præ-
occuparet. Id quum factum multi indignarentur, mag- 2
næque esset invidiæ tyranno; Dionysius omnia, quæ
moveri poterant Dionis, in navis imposuit, ad eumque
misit. Sic enim existimari volebat; id se non odio
hominis, sed suæ salutis fecisse causa. Postea vero 3
quam audivit, eum in Peloponneso manum comparare
sibique bellum facere conari: Areten, Dionis uxorem,
alii nuptum dedit, filiumque ejus sic educari jussit, ut
indulgendo turpissimis imbueretur cupiditatibus. Nam 4
puero, priusquam pubes esset, scorta adducebantur;
vino epulisque obruebatur, neque ullum tempus sobrio
relinquebatur. Is usque eo vitæ statum commutatum 5
ferre non potuit, postquam in patriam rediit pater (nam-
que appositi erant custodes, qui eum a pristino victu

deducerent), ut se de superiore parte ædium dejecerit,
atque ita interierit. Sed illuc revertor.
1 V. Postquam Corinthum pervenit Dion et eodem per-
357 fugit Heraclīdes, ab eodem expulsus Dionysio,
a. C. n. qui præfectus fuerat equitum; omni ratione bel-
2 lum comparare cœperunt. Sed non multum proficie-
bant, quod multorum annorum tyrannis magnarum
opum putabatur. Quam ob causam pauci ad societatem
3 periculi perducebantur. Sed Dion, fretus non tam suis
copiis, quam odio tyranni, maximo animo duabus one-
rariis navibus quinquaginta annorum imperium, muni-
tum quingentis longis navibus, decem equitum, centum
peditum milibus, profectus oppugnatum, (quod omnibus
gentibus admirabile est visum) adeo facile perculit, ut
post diem tertium, quam Siciliam attigerat, Syracusas
introierit. Ex quo intelligi potest, nullum esse impe-
4 rium tutum, nisi benevolentia munitum. Eo tempore
aberat Dionysius, et in Italia classem opperiebatur, ad-
versariorum ratus neminem sine magnis copiis ad se
5 venturum. Quæ res eum fefellit. Nam Dion iis ipsis,
qui sub adversarii fuerant potestate, regios spiritus
repressit, totiusque ejus partis Siciliæ potitus est, quæ
sub Dionysii potestate fuerat; parique modo urbis Syra-
cusarum, præter arcem et insulam adjunctam oppido;
6 eoque rem perduxit, ut talibus pactionibus pacem tyran-
nus facere vellet: Siciliam Dion obtineret, Italiam
Dionysius, Syracusas Apollocrătes, cui maximam fidem
uni habebat [Dion].
1 VI. Has tam prosperas tamque inopinatas res conse-
cuta est subita commutatio, quod fortuna suā mobilitate,
2 quem paullo ante extulerat, demergere est adorta. Pri-
mum in filio, de quo commémoravi supra, suam vim
exercuit. Nam quum uxorem reduxisset, quæ alii fuerat
tradita, filiumque vellet revocare ad virtutem a perdita
luxuria, accepit gravissimum parens vulnus morte filii.
3 Deinde orta dissensio est inter eum et Heraclīdem, qui,
quod principatum non concedebat, factionem compa-
ravit. Neque is minus valebat apud optimates, quorum
consensu præerat classi, quum Dion exercitum pedes-
4 trem teneret. Non tulit hoc animo æquo Dion, et ver-
sum illum Homeri retulit ex secunda rhapsodia, in quo

hæc sententia est: Non posse bene geri rempublicam
multorum imperiis. Quod dictum magna invidia con-
secuta est. Namque aperuisse videbatur, omnia in sua
potestate esse velle. Hanc ille non lenire obsequio, sed 5
acerbitate opprimere studuit, Heraclidemque, quum Sy-
racusas venisset, interficiendum curavit.

VII. Quod factum omnibus maximum timorem in- 1
jecit. Nemo enim, illo interfecto, se tutum putabat.
Ille autem, adversario remoto, licentius eorum bona,
quos sciebat adversus se sensisse, militibus dispertivit.
Quibus divisis, quum quotidiani maximi fierent sumtus, 2
celeriter pecunia deesse cœpit, neque, quo manus porri-
geret, suppetebat, nisi in amicorum possessiones. Id
hujusmodi erat, ut, quum milites reconciliasset, amit-
teret optimates. Quarum rerum curā frangebatur, et 3
insuetus male audiendi non æquo animo ferebat, de se
ab iis male existimari, quorum paullo ante in cœlum
fuerat elatus laudibus. Vulgus autem, offensa in eum
militum voluntate, liberius loquebatur, et tyrannum non
ferendum dictitabat.

VIII. Hæc ille intuens, quum, quemadmodum sedaret, 1
nesciret, et, quorsum evaderent, timeret; Callicrătes qui-
dam, civis Atheniensis, qui simul cum eo ex Pelopon-
neso in Siciliam venerat, homo et callidus et ad fraudem
acutus, sine ulla religione ac fide, adit ad Dionem, et
ait: eum [in] magno periculo esse propter offensionem 2
populi et odium militum, quod nullo modo evitare posset,
nisi alicui suorum negotium daret, qui se simularet illi
inimicum. Quem si invenisset idoneum, facile omnium
animos cogniturum, adversariosque sublaturum, quod
inimici ejus dissidenti suos sensus aperturi forent.
Tali consilio probato excepit has partes ipse Callicrătes, 3
et se armat imprudentia Dionis. Ad eum interficiendum
socios conquirit; adversarios ejus convenit, conjurationem
confirmat. Res, multis consciis quæ gereretur, elata 4
defertur ad Aristomăchen, sororem Dionis, uxoremque
Areten. Illæ timore perterritæ conveniunt, cujus de
periculo timebant. At ille negat, a Callicrate fieri sibi
insidias, sed illa, quæ agerentur, fieri præcepto suo.
Mulieres nihilo secius Callicratem in ædem Proserpĭnæ 5
deducunt, ac jurare cogunt, nihil ab illo periculi fore
Dioni. Ille hac religione non modo non deterritus, sed

ad maturandum concitatus est, verens, ne prius consilium
aperiretur suum, quam conata perfecisset.
1 IX. Hac mente proximo die festo, quum a conventu
355 se remotum Dion domi teneret, atque in conclavi
a. C. n. edito recubuisset, consciis loca munitiora oppidi
tradit; domum custodiis sepit; a foribus qui non disce-
2 dant, certos præficit; navem triremem armatis ornat,
Philostrătoque, fratri suo, tradit, eamque in portu agitari
jubet, ut si exercere remiges vellet: cogitans, si forte
consiliis obstitisset fortuna, ut haberet, quo fugeret ad
3 salutem. Suorum autem e numero Zacynthios adole-
scentes quosdam eligit, quum audacissimos, tum viribus
maximis; hisque dat negotium, [ut] ad Dionem eant
inermes, sic ut conveniendi ejus gratia viderentur venire.
4 Hi propter notitiam sunt intromissi. At illi, ut limen
ejus intrarunt, foribus obseratis, in lecto cubantem in-
vadunt, colligant; fit strepitus, adeo ut exaudiri posset
5 foris. Hic, sicut ante [sæpe] dictum est, quam invisa
sit singularis potentia, et miseranda vita, qui se metui,
6 quam amari malunt, cuivis facile intellectu fuit. Nam-
que illi ipsi custodes, si propitia fuissent voluntate, fori-
bus effractis servare eum potuissent, quod illi inermes,
telum foris flagitantes, vivum tenebant. Cui quum
succurreret nemo, Lyco quidam Syracusanus per fenes-
tras gladium dedit, quo Dion interfectus est.
1 X. Confecta cæde, quum multitudo visendi gratia
introisset, nonnulli ab insciis pro noxiis conciduntur.
Nam celeri rumore dilato, Dioni vim allatam, multi
concurrerant, quibus tale facinus displicebat. Hi, falsa
suspicione ducti, immerentes ut sceleratos occidunt.
2 Hujus de morte ut palam factum est, mirabiliter vulgi
mutata est voluntas. Nam qui vivum eum tyrannum
vocitarant, iidem liberatorem patriæ tyrannique expul-
sorem prædicabant. Sic subito misericordia odio suc-
cesserat, ut eum suo sanguine, si possent, ab Acheronte
3 cuperent redimere. Itaque in urbe, celeberrimo loco,
elatus publice, sepulcri monumento donatus est. Diem
obiit circiter annos quinquaginta quinque natus, quartum
post annum, quam ex Peloponneso in Siciliam redierat.

XI. IPHICRATES.

ARGUMENTUM.

CAP. I. Disciplina militari nobilis. II. Ejus expeditiones bellicæ: ad Corinthum, adversus Thracas, Ægyptios, atque Arcadas. III. Iphicratis mores corporisque forma.

I. Iphicrătes, Atheniensis, non tam magnitudine 1
rerum gestarum, quam disciplina militari nobilitatus est.
Fuit enim talis dux, ut non solum ætatis suæ cum primis
compararetur, sed ne de majoribus natu quidem quisquam anteponeretur. Multum vero in bello est versa- 2
tus; sæpe exercitibus præfuit; nusquam culpā [suā]
male rem gessit; semper consilio vicit, tantumque eo
valuit, ut multă in re militari partim nova attulerit,
partim meliora fecerit. Namque ille pedestria arma 3
mutavit, quum ante illum imperatorem maximis clypeis,
brevibus hastis, minutis gladiis uterentur. Ille e con- 4
trario peltam pro parma fecit (a quo postea πελτασταὶ
pedites appellantur), ut ad motus concursusque essent
leviores. Hastæ modum duplicavit; gladios longiores
fecit. Idem genus loricarum mutavit, et pro sertis atque
æneis linteas dedit. Quo facto expeditiores milites reddidit. Nam pondere detracto, quod æque corpus tegeret
et leve esset, curavit.

II. Bellum cum Thracibus gessit; Seuthen, socium 1
Atheniensium, in regnum restituit. Apud Co- 393
rinthum tanta severitate exercitui præfuit, ut a. C. n.
nullæ umquam in Græcia neque exercitatiores copiæ,
neque magis dicto audientes fuerint duci; in eamque 2
consuetudinem adduxit, ut, quum prœlii signum ab imperatore esset datum, sine ducis opera sic ordinatæ consisterent, ut singuli ab peritissimo imperatore dispositi
viderentur. Hoc exercitu moram Lacedæmoniorum 3
intercepit: quod maxime tota celebratum est Græcia.
Iterum eodem bello omnes copias eorum fugavit. Quo

facto magnam adeptus est gloriam. Quum Artaxerxes
372 a. C. n. Ægyptio regi bellum inferre voluit, Iphicrătem
ab Atheniensibus petivit ducem, quem præficeret
exercitui conductitio, cujus numerus duodecim milium
4 fuit. Quem quidem sic omni disciplina militari erudivit,
ut, quemadmodum quondam Fabiani milites Romani
appellati sunt, sic Iphicratenses apud Græcos in summa
5 laude fuerint. Idem, subsidio Lacedæmoniis profectus,
369 a. C. n. Epaminondæ retardăvit impetus. Nam nisi ejus
adventus appropinquasset, non prius Thebani
Sparta abscessissent, quam captam incendio delessent.
1 III. Fuit autem et animo magno et corpore, imperatoriaque forma, ut ipso adspectu cuivis injiceret admira-
2 tionem sui; sed in labore remissus nimis, parumque
patiens, ut Theopompus memoriæ prodidit; bonus vero
370 et 364 a. C. n. civis, fideque magna. Quod quum in aliis rebus
declaravit, tum maxime in Amyntæ Macedŏnis
liberis tuendis. Namque Eurydĭce, mater Per-
diccæ et Philippi, cum his duobus pueris, Amynta
mortuo, ad Iphicratem confugit, ejusque opibus defensa
3 est. Vixit ad senectutem, placatis in se suorum civium
357 a. C. n. animis. Causam capitis semel dixit, bello sociali,
simul cum Timotheo, eoque judicio est absolutus.
4 Menesthea filium reliquit, ex Thressa natum,
Coti regis filia. Is quum interrogaretur, utrum pluris
patrem matremne faceret; *matrem*, inquit. Id quum
omnibus mirum videretur: *at*, ille, *merito*, inquit, *facio.
Nam pater, quantum in se fuit, Thracem me creavit; contra ea mater Atheniensem.*

XII. CHABRIAS.

ARGUMENTUM.

CAP. I. Thebanis auxilio mittitur; novo pugnandi genere magnam adipiscitur gloriam. II. Ejus bella in Ægypto; in Cypro; classi Ægyptiæ præest. III. Domum revocatur; propter invidiam plerumque abest. IV. In bello sociali perit, desertus a suis.

I. Chabrias, Atheniensis. Hic quoque in summis 1
habitus est ducibus, resque multas memoria dignas gessit.
Sed ex his elucet maxime inventum ejus in prœlio, 377
quod apud Thebas fecit, quum Bœotiis subsidio a. C. n.
venisset. Namque in eo victoria fidente summo duce 2
Agesilao, fugatis jam ab eo conductitiis catervis, reliquam
phalangem loco vetuit cedere, obnixoque genu scuto,
projecta hasta impetum excipere hostium docuit. Id
novum Agesilaus contuens progredi non est ausus, suosque jam incurrentes tuba revocavit. Hoc usque eo tota 3
Græcia fama celebratum est, ut illo statu Chabrias sibi
statuam fieri voluerit, quæ publice ei ab Atheniensibus
in foro constituta est. Ex quo factum est, ut postea
athlētæ ceterique artifices his statibus in statuis ponendis
uterentur, quibus victoriam essent adepti.

II. Chabrias autem multa in Europa bella administravit, quum dux Atheniensium esset; in Ægypto 362
sua sponte gessit. Nam Nectanăbin adjutum a. C. n.
profectus, regnum ei constituit. Fecit idem Cypri, 2
sed publice ab Atheniensibus Evagoræ adjutor [387?
datus; neque prius inde discessit, quam totam a. C. n.]
insulam bello devinceret: qua ex re Athenienses magnam gloriam sunt adepti. Interim bellum inter 361 3
Ægyptios et Persas conflatum est. Athenienses a. C. n.
cum Artaxerxe societatem habebant; Lacedæmonii cum
Ægyptiis, a quibus magnas prædas Agesilaus, rex
eorum, faciebat. Id intuens Chabrias, quum in re nulla
Agesilao cederet, sua sponte eos adjutum profectus
Ægyptiæ classi præfuit, pedestribus copiis Agesilaus.

III. Tum præfecti regis Persiæ legatos miserunt 1
Athenas questum, quod Chabrias adversum regem
bellum gereret cum Ægyptiis. Athenienses diem certam
Chabriæ præstituerunt, quam ante domum nisi redisset,
capitis se illum damnaturos denuntiarunt. Hoc ille
nuntio Athenas rediit, neque ibi diutius est moratus,
quam fuit necesse. Non enim libenter erat ante oculos 2
civium suorum: quod et vivebat laute, et indulgebat
sibi liberalius, quam ut invidiam vulgi posset effugere.
Est enim hoc commune vitium in magnis liberisque 3
civitatibus, ut invidia gloriæ comes sit, et libenter de his
detrahant, quos eminere videant altius; neque animo
æquo pauperes alienam opulentium intuuntur fortunam.

Itaque Chabrias, quoad ei licebat, plurimum aberat.
4 Neque vero solus ille aberat Athenis libenter, sed
omnes fere principes fecerunt idem; quod tantum se
ab invidia putabant abfuturos, quantum a conspectu
suorum recessissent. Itaque Conon plurimum Cypri
vixit, Iphicrates in Thracia, Timotheus Lesbi, Chares
in Sigēo. Dissimilis quidem Chares horum et factis et
moribus; sed tamen Athenis et honoratus et potens.
1 IV. Chabrias autem periit bello sociali tali modo.
Oppugnabant Athenienses Chium. Erat in classe Cha-
brias privatus, sed omnes, qui in magistratu erant, auc-
toritate anteibat, eumque magis milites, quam qui præ-
2 erant, adspiciebant. Quæ res ei maturavit mortem.
Nam dum primus studet portum intrare, gubernatorem-
que jubet eo dirigere navem, ipse sibi perniciei fuit.
Quum enim eo penetrasset, ceteræ non sunt secutæ.
Quo facto circumfusus hostium concursu quum fortissime
3 pugnaret, navis, rostro percussa, cœpit sidere. Hinc
refugere quum posset, si se in mare dejecisset, quod
suberat classis Atheniensium, quæ exciperet natantes;
perire maluit, quam armis abjectis navem relinquere,
in qua fuerat vectus. Id ceteri facere noluerunt, qui
358 nando in tutum pervenerunt. At ille, præstare
a. C. n. honestam mortem existimans turpi vitæ, com-
minus pugnans telis hostium interfectus est.

XIII. TIMOTHEUS.

ARGUMENTUM.

CAP. I. Ejus virtutes et facta bellica. II. Ipsi, Lacedæmoniorum victori, statua ponitur. III. Senex Menestheo prætori in consilium datur. A Charete, prætore, accusatus damnatur. IV. Filius ejus Conon muros reficere cogitur. Singularis amicitiæ testimonium Jasonis erga Timotheum.

1 I. Timothĕus, Cononis filius, Atheniensis. Hic a

patre acceptam gloriam multis auxit virtutibus. Fuit
enim disertus, impiger, laboriosus, rei militaris peritus,
neque minus civitatis regendæ. Multa hujus sunt præ- 2
clare facta, sed hæc maxime illustria. Olynthios et
Byzantios bello subegit. Samum cepit, in qua 364
oppugnanda superiore bello Athenienses mille et 357
ducenta talenta consumserant. Id ille sine ulla a. C. n.
publica impensa populo restituit: adversus Cotum bella
gessit, ab eoque mille et ducenta talenta prædæ in publi-
cum retulit. Cyzicum obsidione liberavit. Ariobarzāni 3
simul cum Agesilao auxilio profectus est: a quo quum
Laco pecuniam numeratam accepisset, ille cives suos
agro atque urbibus augeri maluit, quam id sumere, cujus
partem domum suam ferre posset. Itaque accepit Cri-
thōten et Sestum.

III. Idem classi præfectus circumvehens Peloponne- 1
sum, Laconĭcen populatus, classem eorum fugavit;
Corcȳram sub imperium Atheniensium redegit; 376
sociosque idem adjunxit Epirōtas, Athamānas, a. C. n.
Chaŏnas, omnesque eas gentes, quæ mare illud adjăcent.
Quo facto Lacedæmonii de diutīna contentione destite- 2
runt, et sua sponte Atheniensibus imperii mariti- 374
mi principatum concesserunt; pacemque his legi- a. C. n.
bus constituerunt, ut Athenienses mari duces essent.
Quæ victoria tantæ fuit Átticis lætitiæ, ut tum primum
aræ Paci publice sint factæ, eique deæ pulvīnar sit insti-
tutum. Cujus laudis ut memoria maneret, Timotheo 3
publice statuam in foro posuerunt. Qui honos huic uni
ante id tempus contigit: ut, quum patri populus statuam
posuisset, filio quoque daret. Sic juxta posita recens
filii veterem patris renovavit memoriam.

III. Hic quum esset magno natu, et magistratus 1
gerere desisset, bello Athenienses undique premi sunt
cœpti. Defecerat Samus; descierat Hellespontus; Phi-
lippus jam tum valens Macĕdo multa moliebatur: cui
oppositus Chares quum esset, non satis in eo præsidii
putabatur. Fit Menestheus prætor, filius Iphicrătis, 2
gener Timothei, et, ut ad bellum proficiscatur, decerni-
tur. Huic in consilium dantur duo usu sapien- 357
tiaque præstantes, quorum consilio uteretur, pater a. C. n.
et socer: quod in his tanta erat auctoritas, ut magna
spes esset, per eos amissa posse recuperari. Hi quum 3

Samum profecti essent, et eodem Chares, adventu [illo-
rum] cognito, cum suis copiis proficisceretur, ne quid
absente se gestum videretur: accidit, quum ad insulam
appropinquarent, ut magna tempestas oriretur; quam
evitare duo veteres imperatores utile arbitrati suam clas-
4 sem suppresserunt. At ille, temeraria usus ratione, non
cessit majorum natu auctoritati, et, ut si in sua navi esset
fortuna, quo contenderat, pervenit, eodemque ut seque-
rentur, ad Timotheum et Iphicratem nuntium misit.
Hinc, male re gesta, compluribus amissis navibus, eodem,
unde erat profectus, se recepit, litterasque Athenas pub-
lice misit, sibi proclive fuisse, Samum capere, nisi a
5 Timotheo et Iphicrate desertus esset. [Ob eam rem in
crimen vocabantur.] Populus acer, suspicax, mobilis,
adversarius, invidus etiam potentiæ, domum revocat;
accusantur proditionis. Hoc judicio damnatur Timotheus,
lisque ejus æstimatur centum talentis. Ille, odio ingra-
tæ civitatis coactus, Chalcidem se contulit.
1 IV. Hujus post mortem quum populum judicii sui
pœniteret, multæ novem partes detraxit, et decem talenta
Cononem, filium ejus, ad muri quamdam partem reficien-
dam jussit dare. In quo fortunæ varietas est animad-
versa. Nam quos avus Conon muros ex hostium præda
patriæ restituerat, eosdem nepos, cum summa ignominia
2 familiæ, ex sua re familiari reficere coactus est. Timo-
thei autem moderatæ sapientisque vitæ quum pleraque
possimus proferre testimonia, uno erimus contenti, quod
ex eo facile conjici poterit, quam carus suis fuerit. Quum
Athenis adolescentulus causam diceret, non solum amici
privatique hospites ad eum defendendum convenerunt,
sed etiam in eis Jason tyrannus, qui illo tempore fuit
3 omnium potentissimus. Hic quum in patria sine satelli-
tibus se tutum non arbitraretur, Athenas sine ullo præ-
sidio venit, tantique hospitem fecit, ut mallet se capitis
periculum adire, quam Timotheo de fama dimicanti
deesse. Hunc adversus tamen Timotheus postea populi
jussu bellum gessit, patriæque sanctiora jura, quam hos-
4 pitii, esse duxit. Hæc extrema fuit ætas imperatorum
Atheniensium, Iphicratis, Chabriæ, Timothei; neque
post illorum obitum quisquam dux in illa urbe fuit
dignus memoria.

XIV. DATAMES.

ARGUMENTUM.

CAP. I. Inter barbarorum duces facile clarissimus. In bello, contra Cadusios gesto, magni fuit ejus opera, quo factum est, ut paterna ei traderetur provincia. II. Thyum dynasten Paphlagoniæ vivum capit. III. Captum ad regem adducit. Copiis ad bellum Ægyptium præficitur. IV. Revocatur. Aspim Cappadocem capit. V. Aulicorum insidias edoctus, Cappadociam et Paphlagoniam sibi occupat. VI. In bello adversus Pisidas amittit filium. Proditores et hostes Pisidas superat. VII. A filio natu maximo proditur. VIII. Ducem Persarum, contra se missum, vincit. IX. Regis insidias callide vitat. X. Mithridatis dolo capitur. XI. In colloquio per fraudem occiditur.

I. Venio nunc ad fortissimum virum maximique 1
consilii omnium barbarorum, exceptis duobus Carthaginiensibus, Hamilcăre et Hannibăle. De quo hoc plura 2
referemus, quod et obscuriora sunt ejus gesta pleraque, et ea, quæ prospere ei cesserunt, non magnitudine copiarum, sed consilii, quo tum omnes superabat, acciderunt; quorum nisi ratio explicata fuerit, res apparere non poterunt. Datămes, patre Camissăre, natione Care, 3
matre Scythissa natus, primum militum numero fuit apud Artaxerxem eorum, qui regiam tuebantur. Pater ejus Camissăres, quod et manu fortis, et bello strenuus, et regi multis locis fidelis erat repertus, habuit provinciam partem Ciliciæ juxta Cappadociam, quam incolunt Leucosўri. Datămes, militare munus fungens, primum, 4
qualis esset, apparuit in bello, quod rex adversus Cadusios gessit. Namque hic, multis milibus regiorum interfectis, magni fuit ejus opera. Quo factum est, ut, quum in eo bello cecidisset Camissares, paterna ei traderetur provincia.

1 II. Pari se virtute postea præbuit, quum Autophra-
dātes jussu regis bello persequeretur eos, qui defecerant.
Namque hujus opera hostes, quum castra jam intrassent,
profligati sunt, exercitusque reliquus conservatus [regis]
2 est; qua ex re majoribus rebus præesse cœpit. Erat eo
tempore Thyus dynastes Paphlagoniæ, antiquo genere
natus a Pylæmĕne illo, quem Homerus Troico bello a
Patroclo interfectum ait. Is regi dicto audiens non erat.
3 Quam ob causam bello eum persequi constituit, eique rei
præfecit Datamem, propinquum Paphlagŏnis; namque
ex fratre et sorore erant nati. Quam ob causam Da-
tames primum experiri voluit, ut sine armis propinquum
ad officium reduceret. Ad quem quum venisset sine
præsidio, quod ab amico nullas vereretur insidias, pæne
interiit. Nam Thyus eum clam interficere voluit. Erat
4 mater cum Datame, amĭta Paphlagŏnis. Ea, quid
5 ageretur, resciit, filiumque monuit. Ille fuga periculum
evitavit, bellumque indixit Thyo. In quo quum ab
Ariobarzāne, præfecto Lydiæ et Ioniæ totiusque Phrygiæ,
desertus esset, nihilo segnius perseveravit, vivumque
Thyum cepit cum uxore et liberis.

1 III. Cujus facti ne prius fama ad regem, quam ipse,
perveniret, dedit operam. Itaque omnibus insciis, eo,
ubi erat rex, venit, posteroque die Thyum, hominem
maximi corporis terribilique facie, quod et niger, et
capillo longo barbaque erat promissa, optima veste texit,
quam satrapæ regii gerere consueverant; ornavitque
etiam torque, et armillis aureis, ceteroque regio cultu;
2 ipse agresti duplici amiculo circumdătus hirtaque tunica,
gerens in capite galeam venatoriam, dextra manu clavam,
sinistra copulam, qua vinctum ante se Thyum agebat, ut
3 si feram bestiam captam duceret. Quem quum omnes
prospicerent propter novitatem ornatûs ignotamque for-
mam, ob eamque rem magnus esset concursus: fuit non
nemo, qui agnosceret Thyum, regique nuntiaret. Primo
4 non accredidit. Itaque Pharnabazum misit exploratum.
A quo ut rem gestam comperit, statim admitti jussit,
magnopere delectatus quum facto, tum ornatu, impri-
mis, quod nobilis rex in potestatem inopinanti venerat.
5 Itaque magnifice Datamem donatum ad exercitum misit,
qui tum contrahebatur duce Pharnabazo et Tithrauste ad
bellum Ægyptium, parique eum, atque illos, imperio esse

jussit. Postea vero quam Pharnabazum rex revocavit,
illi summa imperii tradita est.

IV. Hic quum maximo studio compararet exercitum, 1
Ægyptumque proficisci pararet, subito a rege litteræ
sunt ei missæ, ut Aspim aggrederetur, qui Cataoniam
tenebat: quæ gens jacet supra Ciliciam, confinis Cap-
padociæ. Namque Aspis, saltuosam regionem castellis- 2
que munitam incolens, non solum imperio regis non
parebat, sed etiam finitimas regiones vexabat, et, quæ
regi portarentur, abripiebat. Datames, etsi longe aberat 3
ab his regionibus, et a majore re abstrahebatur, tamen
regis voluntati morem gerendum putavit. Itaque cum
paucis, sed viris fortibus navem conscendit, existimans,
id quod accidit, facilius se imprudentem parva manu
oppressurum, quam paratum quamvis magno exercitu.
Hac delatus in Ciliciam, egressus inde, dies noctesque 4
iter faciens, Taurum transiit, eoque, quo studuerat, venit;
quærit, quibus locis sit Aspis; cognoscit, haud longe
abesse, profectumque eum venatum. Quem dum specu-
latur, adventus ejus causa cognoscitur. Pisĭdas cum iis,
quos secum habebat, ad resistendum Aspis comparat.
Id Datames ubi audivit, arma sumit, suosque sequi jubet; 5
ipse equo concitato ad hostem vehitur. Quem procul
Aspis conspiciens ad se ferentem pertimescit, atque a
conatu resistendi deterritus sese dedit. Hunc Datames
vinctum ad regem ducendum tradit Mithridāti.

V. Hæc dum geruntur, Artaxerxes, reminiscens, a 1
quanto bello ad quam parvam rem principem ducem
misisset, se ipse reprehendit, et nuntium ad exercitum
Acen misit, quod nondum Datamem profectum putabat,
qui diceret, ne ab exercitu discederet. Hic, priusquam
perveniret, quo erat profectus, in itinere convenit, qui
Aspim ducebant. Qua celeritate quum magnam bene- 2
volentiam regis Datames consecutus esset, non minorem
invidiam aulicorum excepit, qui illum unum pluris, quam
se omnes, fieri videbant. Quo facto cuncti ad eum
opprimendum consenserunt. Hæc Pandates, gazæ cus- 3
tos regiæ, amicus Datami, perscripta ei mittit, in quibus
docet: eum magno fore periculo, si quid illo imperante
in Ægypto adversi accidisset. Namque eam esse con- 4
suetudinem regiam, ut casus adversos hominibus tri-
buant, secundos fortunæ suæ: quo fieri, ut facile impel-

lantur ad eorum perniciem, quorum ductu res male
gestæ nuntientur. Illum hoc majore fore in discrimine,
quod, quibus rex maxime obediat, eos habeat inimicissi-
5 mos. Talibus ille litteris cognitis, quum jam ad exer-
citum Acen venisset, quod non ignorabat, ea vere scripta,
desciscere a rege constituit. Neque tamen quicquam
6 fecit, quod fide sua esset indignum. Nam Mandrŏclem
Magnētem exercitui præfecit; ipse cum suis in Cappa-
dociam discedit, conjunctamque huic Paphlagoniam occu-
362 pat, celans, qua voluntate esset in regem; clam
a. C. n. cum Ariobarzane facit amicitiam, manum compa-
rat, urbes munitas suis tuendas tradit.

1 VI. Sed hæc propter hiemale tempus minus prospere
procedebant. Audit, Pisĭdas quasdam copias adversus
se parare. Filium eo Arsidēum cum exercitu mittit.
Cadit in prœlio adolescens. Proficiscitur eo pater non
ita cum magna manu, celans, quantum vulnus accepisset,
quod prius ad hostem pervenire cupiebat, quam de re
male gesta fama ad suos perveniret, ne cognita filii
2 morte animi debilitarentur militum. Quo contenderat,
pervenit, hisque locis castra ponit, ut neque circumiri
multitudine adversariorum posset, neque impediri, quo
3 minus ad dimicandum manum haberet expeditam. Erat
cum eo Mithrobarzānes, socer ejus, præfectus equitum.
Is, desperatis generi rebus, ad hostes transfugit. Id
Datames ut audivit, sensit, si in turbam exisset, ab
homine tam necessario se relictum, futurum, ut ceteri
4 consilium sequerentur. In vulgus edit: suo jussu Mithro-
barzānem profectum pro perfuga, quo făcilius receptus
interficeret hostes. Quare relinqui eum non par esse,
et omnes confestim sequi. Quod si animo strenuo fecis-
sent, futurum, ut adversarii non possent resistere, quum
5 et intra vallum et foris cæderentur. Hac re probata,
exercitum educit, Mithrobarzanem persequitur; qui
tantum quod ad hostes pervenerat, Datames signa inferri
6 jubet. Pisĭdæ, nova re commoti, in opinionem addu-
cuntur, perfugas mala fide compositoque fecisse, ut
recepti essent majori calamitati. Primum eos adoriun-
tur. Illi quum, quid ageretur, aut quare fieret, ignora-
rent, coacti sunt, cum eis pugnare, ad quos transierant,
ab hisque stare, quos reliquerant. Quibus quum neutri
7 parcerent, celeriter sunt concisi. Reliquos Pisidas resis-

tentes Datames invadit: primo impetu pellit, fugientes
persequitur, multos interficit, castra hostium capit.
Tali consilio uno tempore et proditores perculit, et 8
hostes profligavit, et, quod ad perniciem fuerat cogita-
tum, id ad salutem convertit. Quo neque acutius ullius
imperatoris cogitatum, neque celerius factum usquam
legimus.

VII. Ab hoc tamen viro Scismas, maximo natu filius, 1
desciit, ad regemque transiit, et de defectione patris detu-
lit. Quo nuntio Artaxerxes commotus, quod intelligebat
sibi cum viro forti ac strenuo negotium esse, qui, quum
cogitasset, facere auderet, et prius cogitare, quam conari,
consuesset, Autophradātem in Cappadociam mittit. Hic 2
ne intrare posset, saltum, in quo Ciliciæ portæ sunt
sitæ, Datames præoccupare studuit. Sed tam subito 3
copias contrahere non potuit. A qua re depulsus, cum
ea manu, quam contraxerat, locum delegit talem, ut
neque circumiretur ab hostibus, neque præteriret adver-
sarius, quin ancipitibus locis premeretur, et, si dimicare
[cum] eo vellet, non multum obesse multitudo hostium
suæ paucitati posset.

VIII. Hæc etsi Autophradates videbat, tamen statuit 1
congredi, quam cum tantis copiis refugere, aut tam diu
uno loco sedere. Habebat barbarorum equitum viginti, 2
peditum centum milia, quos illi Cardăcas appellant, ejus-
demque generis trià funditorum: præterea Cappadŏcum
octo, Armeniorum decem, Paphlagŏnum quinque, Phry-
gum decem, Lydorum quinque, Aspendiorum et Pisida-
rum circiter tria, Cilĭcum duo, Captianorum totidem,
ex Græcia conductorum tria [milia]: levis armaturæ
maximum numerum. Has adversus copias spes omnis 3
consistebat Datami in se locique natura: namque hujus
partem non habebat vicesimam militum. Quibus fretus
conflixit, adversariorumque multa milia concidit, quum
de ipsius exercitu non amplius hominum mille cecidisset.
Quam ob causam postero die tropæum posuit, quo loco
pridie pugnatum erat. Hinc quum castra movisset, 4
semperque inferior copiis, superior omnibus prœliis disce-
deret, quod numquam manum consereret, nisi quum
adversarios locorum angustiis clausisset (quod perito
regionum callideque cogitanti sæpe accidebat): Auto- 5
phradates, quum bellum duci majore regis calamitate,

quam adversariorum, videret, ad pacem amicitiamque
6 hortatus est, ut cum rege in gratiam rediret. Quam ille etsi fidam non fore putabat, tamen conditionem accepit seque ad Artaxerxem legatos missurum dixit. Sic bellum, quod rex adversus Datamem susceperat, sedatum. Autophradates in Phrygiam se recepit.

1 IX. At rex, quod implacabile odium in Datamem susceperat, postquam bello eum opprimi non posse animadvertit, insidiis interficere studuit; quas ille plerasque
2 vitavit. Sicut, quum nuntiatum esset, quosdam sibi insidiari, qui in amicorum erant numero (de quibus, quod inimici detulerant, neque credendum, neque negligendum putavit), experiri voluit, verum falsumne esset
3 relatum. Itaque eo profectus est, quo itinere futuras insidias dixerant. Sed elegit corpore et statura simillimum sui, eique vestitum suum dedit, atque eo loco ire, quo ipse consueverat, jussit. Ipse autem ornatu vestituque militari inter corporis custodes iter facere cœpit.
4 At insidiatores, postquam in eum locum agmen pervenit, decepti ordine atque vestitu, in eum faciunt impetum, qui suppositus erat. Prædixerat autem his Datames, cum quibus iter faciebat, ut parati essent facere, quod ipsum vidissent. Ipse, ut concurrentes insidiatores animadvertit, tela in eos conjecit. Hoc idem quum universi fecissent, priusquam pervenirent ad eum, quem aggredi volebant, confixi ceciderunt.

1 X. Hic tamen tam callidus vir extremo tempore captus est Mithridatis, Ariobarzanis filii, dolo. Namque is pollicitus est regi, se eum interfecturum, si ei rex permitteret, ut, quodcumque vellet, liceret impune facere, fidemque de ea re, more Persarum, dextra dedisset.
2 Hanc ut accepit a rege missam, copias parat, et absens amicitiam cum Datame facit, regis provincias vexat, castella expugnat, magnas prædas capit, quarum partem suis dispertit, partem ad Datamem mittit; pari modo
3 complura castella ei tradit. Hæc diu faciendo persuasit homini, se infinitum adversus regem suscepisse bellum, quum nihilo magis, ne quam suspicionem illi præberet insidiarum, neque colloquium ejus petivit, neque in conspectum venire studuit. Sic absens amicitiam gerebat, ut non beneficiis mutuis, sed odio communi, quod erga regem susceperant, contineri viderentur.

XI. Id quum satis se confirmasse arbitratus est, 1
certiorem facit Datamem, tempus esse, majores exercitus parari, et bellum cum ipso rege suscipi; deque ea re, si ei videretur, quo loco vellet, in colloquium veniret. Probata re, colloquendi tempus sumitur, locusque, quo conveniretur. Huc Mithridates cum uno, 2
cui maximam habebat fidem, ante aliquot dies venit, compluribusque locis separatim gladios obruit, eaque loca diligenter notat. Ipso autem colloquendi die utrique, locum qui explorarent, atque ipsos scrutarentur, mittunt. Deinde ipsi sunt congressi. Hic quum 3
aliquamdiu in colloquio fuissent, et diversi discessissent, jamque procul Datames abesset: Mithridates, priusquam ad suos perveniret, ne quam suspicionem pareret, in eumdem locum revertitur, atque ibi, ubi telum erat impositum, resedit, ut si [a] lassitudine cuperet acquiescere, Datamemque revocavit, simulans, se quiddam in colloquio esse oblitum. Interim telum, quod latebat, protulit 4
nudatumque vagina veste texit, ac Datami venienti ait, digredientem se animadvertisse, locum quemdam, qui erat in conspectu, ad castra ponenda esse idoneum. Quem quum digito demonstraret, et ille conspiceret, 5
aversum ferro transfixit, priusque, quam quisquam posset succurrere, interfecit. Ita ille vir, qui multos consilio, neminem perfidia ceperat, simulata captus est amicitia.

QUESTIONS.

PRÆFATIO.

[1] 1. What is the usual construction after *non dubito* in the sense of *I don't doubt; I feel sure?*—2. Does Cic. ever use the acc. and inf. after *non dubito = I don't doubt?*—3. What authors do?—4. What is C. Nepos's practice?—5. In what sense is *non dubito* regularly followed by the infin.?—6. Does Cic. ever use *quin* after non dubito = '*I do not scruple*' or '*hesitate?*'—7. Do good writers use *plerique* with a gen.? Explain *plerique, plurimi, complures.*—8. Does *hoc genus scripturæ* relate to the *style* and *form*, or to the *matter, contents,* &c., of

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[1] 1—6. **Non dubito** has two meanings: '*I doubt not:*' '*I do not hesitate.*' (a) Non dubito (*I doubt not*) is in Cicero (and I believe Cæsar) always followed by *quin:* but the younger Cicero in one letter, ad Div. xvi. 21, 2, has acc. with inf. (gratos tibi optatosque *esse—non dubito*). In this sense C. Nepos has *always* the *acc.* and *inf.;* which also is not uncommon in *Livy, Curtius,* &c. (b) In the sense of '*I do not hesitate,*' the inf. is the reg. constr., but even here Cic. has sometimes *quin.* [See Z. § 541].

After *nemini dubium esse* C. Nep. has *quin* in Hann. 2. 6.

7. ***Plerique,*** '*a great many,*' is not a *partitive* (and therefore not followed in the best writers by a gen.[a]): it expresses a *large number* as forming *a whole;* not as the *larger part* of a whole. *Plurimi* is either '*very many*' (considered as *a whole*) or '*the greatest number,*' '*the most.*' *Plurimi* says more than *plerique;* and *plerique* more than *complures* (Paus. 2, 2). D.—See Död. *plerique.* 8. **hoc genus**

[a] Cicero, however, pro Cluent. 42, 117, has *plerique vestrum sciunt,* and de Amicit. 20, 71, *quorum plerique,* and elsewhere the genitive with *plerique.*—See also Z. § 109, *Note.*

the work?—9. Why is *et non satis dignum* better than *neque satis dignum* here?—10. What is the original meaning of *persona?* what its meaning here?—11. Explain *virtutes* here.—12. Give the derivation and original meaning of *commodus.*—13. Give other instances of *commode* = *well.*—14. What adverb would probably be used in Greek?—15. What anecdote that bears on this subject is related of Themistocles?—16. What part of speech is *musica* properly, and in what other form does it occur?—17. Why is *musicam* in the acc.?

[2] 1 Who are *hi?*—2. What is the antecedent to *qui?*—3. What is the force of *fere* here?—4. Why is *litterarum* in the gen.?—how is it to be construed here? —5. Why is *conveniat* in the subj.?—6. By what English tense do you construe *putabunt?*

[3] 1. What tense is *didicerint?*—2. How do you translate *to judge one thing by another* in Lat.?—3. Explain *instituta.*—4. Distinguish between *mirari* and

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scripturæ: '*this kind of historical composition,*' relating not to the *style* or *form*, but to the *substance* or *matter*. 9. *Et non* is used in preference to *neque* when the negative belongs to only *one word* or *notion* of a positive clause. 10. Persona, properly an actor's mask; hence the *character he represented*, and then *character* generally, *rank, position*, &c. 11. = res laudabiles: nearly = *accomplishments.* 12. *Con* together, *modus* measure, proportion: properly *commodus*, 'having the full measure or proportion, that any thing requires.' Hence *commoda* statura = a *tall* stature. 13. Commode legere, *Plin.* commode audire, *Cic.* 14. ἁρμοστῶς or εὐαρμόστως. 15. *Themistocles, quum in epulis recusaret lyram, est habitus indoctior.* Cic. Tusc. 1, 2, 4. 16. Fem. adj. from *musicus*, μουσικός. *musica* sc. *ars*. *musice*, (μουσική, sc. τέχνη) es. (*Quint.*)

[2] 1. *hi de quibus loquor.* 2. *ii* or *ejusmodi* homines, (qui &c.) 3. *for the most part; principally; to speak generally.* It does not necessarily intimate that the author believes his statement not to be universally true, but is a cautious mode of avoiding a *universal proposition*, which *might* be proved incorrect. 4. literature. 5. Z. § 558.—Pr. Intr. 476. 6. By the indic. pres. —the future here refers to the same time as the preceding *erunt.*

[3] 1. Fut. perf. 2. *judicare aliquid aliquâ re.* In a letter to Cic. D. Brutus has '*a certo* [*Tu enim aperto*, Orell.] *sensu et vero judicas de nobis.*' Ad Div. 11, 10. 3. *Instituta* (καθεστῶτα): *prevailing customs and usages, whether civil, military, or domestic, not enforced by laws, but by traditional and universal observance.* 4. mirari is *indifferent* (i. e. implies neither *admiration* nor

admirari.—5. What is the more usual word for *Greek* in prose?—6. Does Cic. ever use *Graius?*

[4] 1. What force has *enim* here?—2. Explain *germana soror.* Translate '*a sister by the same father and mother,*'—'*a sister by the same mother.*'—3. What is the primary meaning of *germanus?*—4. Whom *did* Cimon marry?—5. What is the force of *quippe?* and by what words is it often followed?—6. How is *cives* to be construed?—7. What is the force of *quidem* in *id quidem?* and what Greek particle has this force?

[5] 1. Is it common to translate '*in the whole of Greece*' by *totâ Græciâ,* without the preposition?—2. When should '*in*' be used?—3. What and where was Olympia?—4. Govern *Olympiæ.*—5. Explain *citari.*—6.

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censure in itself, but either indifferently): admirari (= admodum mirari) *generally* implies *admiration:* demirari always *censure. Admirari* is here simply '*to wonder,*' '*to be surprised.*' 5. Græcus. 6. Yes, now and then: *De Rep.* 3, 9, *quæ ne reficienda quidem G r a i i putaverunt. Ib.* 2, 4. *De Invent.* 2, 23.—See Död. *Græci.*

[4] 1. It introduces an instance to prove or illustrate what went before: it may be construed '*for example.*'[1] *B.* 2. The daughter of *both* a man's parents, or of his *father,* is his *germana soror:* a sister by blood, whether *half-sister,* or a child of the same father and mother: 'a sister by the same father and mother,' *soror ex eisdem parentibus nata:* a sister by the same mother, *soror uterina.* 3. Belonging to the same stock or race: thus, *Strabo:* Γερμανοὶ ὑπὸ Ῥωμαίων καλοῦνται· δύναται δὲ τὸ ὄνομα γ ν ή σ ι ο ι. 4. *Elpinice:* who was also the daughter of Miltiades, but by another wife. 5. It is an affirmative particle, whose office is to add the reason of a preceding statement: it is often followed by *quum, qui.* 6. *Fellow-citizens.* 7. It corresponds to the Greek γε, adding emphasis or intensity to the preceding word, by *confining* the assertion to it (= *this at all events, whatever may be said of other cases*). It is to be construed by laying an emphasis on *this.*

[5] 1. Yes: so in C. Nep. Iphicr. 2. 3. *quod maxime t o t â celebratum est G r æ c i â.*—Extension and prevalence through *a whole* is better expressed by the abl. only (if there is an adj. with it), than by the abl. with *in.* See Z. § 482. 2. To denote *somewhere* in a space, not throughout the whole space. 4. It is the gen. dependent on *victorem.* Olympiæ victor = Ὀλυμπιονίκης, *an Olympic victor; a conqueror in the Olympic games.* So Alcib. 6. 3. *Olympiæ victoribus. B.* 5. 'to be proclaimed *by the herald.*' 6. = *censentur, habentur,* 'are reckoned,' 'considered.' According to

[1] Hand says, '*universa significatio hujus particulæ in eo posita est, ut veritas alicujus rei vel sententiæ aliâ re vel argumento monstretur.*' He translates *enim* by '*so then.*'

What is the meaning of *ponuntur* here? how does it get this meaning?—7. To what English expression can you compare it?

[6] 1. Is *ea* to be connected with *contra* or *pleraque?*—2. What is meant by the *primus locus ædium?*—3. Explain *in celebritate versari.*—4. What is the meaning of *celebritas?*—5. Decline *mater-familias.*

[7] 1. What is the force of *sedet?*—2. What were the other names for the γυναικωνῖτις? from what word are these names derived?—3. What is the name for *the men's apartments?*—4. Distinguish between *ædes* sing. and plur.

[8] 1. What is the difference between *quum—tum*, and *tum—tum?*—2. Are *liber* and *volumen* synonymous,

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some, the notion is derived from a man's *putting down* a pebble to declare his vote (ψῆφον τίθεσθαι); according to others, from *putting down a piece* on a chess- or draughts-board. 7. To *lay down* an opinion.

[6] 1. With *contra*. *Contra ea* = 'on the contrary.' See Alcib. 8. 4. &c. 2. The *atrium*, or πρόθυρον, which was originally the only sitting-room, where the mistress sat with her maid-servants, engaged in spinning and other domestic employments. It was also the kitchen.—Afterwards, in great houses, it was the reception-room (distinct from the private sitting-rooms), where the patron received his clients and other visitors. Here the nuptial couch was placed opp. the door; the instruments and materials for spinning and weaving (formerly carried on by the women of the family in this room), the images of the family ancestors, and the sacred *focus*, or *fire-place*, dedicated to the *Lares*. [*Dict. of Rom. Antiq.*] 3. 'to live, as it were, in public:' i. e. to be constantly surrounded with a numerous company. 4. '*the state of being visited by many:*' then '*the multitude who visit a place*' (qui locum *celebrant*). Here *celebritas = numerous company.*

[7] 1. '*Site secluded*' (like ἧσθαι), intimating that she there led a *dull, sedentary* life: opp. *in celebritate versari.* 2. γυναικεῖον, γυναικών· γυναικ, root of γυνή, *woman.* 3. ἀνδρωνῖτις. 4. In the sing. it is *a building consisting of one room:* e. g. *ædes sacra, a temple,* consisting of one undivided interior space. In plur. '*a house*' *considered as made up of several chambers,* and with reference to the *building.* *Domus* is the *town-house of a noble or wealthy Roman:* 'the *house,*' with all that belongs to it, the family, &c.: also '*house*' considered as *the home of a family.*

[8] 1. In *quum—tum* more weight is given to the statement introduced by *tum* (= *and especially*): in *tum—tum* equal importance is attached to both. 2. *Liber* is here '*a book*' as a portion of the whole work, *volumen.* Hence *in hoc libro,* not *hoc libro.* See

as here used by C. Nep.?—3. Explain the use of the plurals (*exponemus*, *veniemus*) instead of the sing.—4. What is the construction of *ordiri* and its compounds?—5. Distinguish between *ordiri* and *incipere*, *inchoare*, *cœpisse*.—What is the opposite of *ordiri?*

EXERCISE.

Does dancing well become the character of a very great man?—I don't doubt that this suits the manners of the Romans (*translate in both ways: that of Corn. Nepos, and the more usual way*).—If you have learnt that all [nations][1] do not think the same things honorable and disgraceful, you will not wonder that Cimon was married to his own sister.—Is not that′ unlawful according to our customs?—But those′ [things] are considered disgraceful amongst the Romans.

Z. § 481. 3. The plural is used in a modest way, the speaker appearing to take in *others*, instead of appropriating the merit to himself. 4. They take either an acc. or an infin. after them: e. g. *reliquos ordiamur*. Alcib. 11. 6. *de quo scribere exorsi sumus*. Pelop. 1. 4. 5. See Döderlein *incipere*.

[1] Words in [ ] are to be omitted in translation.

I. MILTIADES.

Ch. I. [1] 1. How does C. Nep. generally begin his lives?—2. Is this beginning an exception?—3. What can you tell of the antiquity of Miltiades's family, and of the celebrity of his ancestors?—4. Give the deriv. and meaning of *modestia*.—5. To what Greek word does it correspond?—6. What is its opposite?—7. Distinguish between *modestia* and *moderatio*.—8. How did the Romans join three (or more) notions *A*, *B*, *C* together?—9. How did they *not* join them together?—10. What is the grammatical term for the frequent repetition of the conjunction?—11. Give the derivation of this word.—12. When should *A*, *et B*, *et C* be preferred to *A*, *B*, *C*?—13. Govern *omnium*.—14. What force does *unus* add to the superl.?—15. What variations of this form occur?—16. Does *unus* stand in this way with superl. adjectives?—17. Govern *ætate*.—18. What is the force of

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Ch. I. [1] 1. He generally begins with the name, family, and country of his hero, as a sort of inscription, sometimes unconnected with what follows; oftener, however, as in the lives of Aristides and Pausanias, the name of the hero is the subject of the first verb. 3. According to Herodotus he was descended from the Hero *Æăcus* (of Ægina, K. M. p. 146), *Philæus*, the son of Ajax, being the first of the family who settled at Athens. *Codrus* is also said to have been one of his ancestors. 4. *Modestia*, from *modus*, the true *mean* or *measure*: it implies *moderation in one's desires*; and, as a *political* virtue, the disposition which makes an obedient, orderly, peaceful citizen: '*unassuming behavior*.' 5. *σωφροσύνη*. 6. *immodestia*. 7. *Modestia* relates more to the inward character: *moderatio* to the habit of acting in conformity to it. See Död. 8. Either *A*, *et B*, *et C*[1]: or *A*, *B*, *C*. Z. § 783. 9. Not *A*, *B*, *et C*. 10. *Polysyndĕton*. 11. *πολύς*, *σύν*, *δέω* (*ligo*). 12. When stress is to be laid on *each* notion. 13. It is the gen. after the superl. adv. *maxime*. 14. It strengthens it by marking out the individual of whom the statement is made from all others. 15. *unus ex omnibus — maxime; unus maxime*, without any case of *omnis*. 16. Yes: e. g. *unus omnium loquacis-*

[1] In xxiv. (Cato), 3, 1, *et* is repeated six times: *nam et agricola sollers, et reipublicæ peritus, et juris consultus, et magnus imperator, et probabilis orator, et cupidissimus litterarum fuit.*

'*is*' in *ea ætate?*—19. What is the diff. between *jam* and *nunc?*—20. What is the diff. between *non jam* and *jam non?*[1]—21. Why is the reciprocal *sui* used with *cives?* —22. What is the Lat. for *fellow-citizens?*—23. Does *qualem cognitum judicarunt* refer to a *preceding* or a *following* experience and judgment?—24. Why would *qualem cognitum judicarant* be wrong?—25. Resolve *cognitum* into a sentence with *quum*.—26. What tense is *accidit?* prove it.—27. Distinguish between *accidit, evenit, contingit.*—28. Construe: '*scies plura mala contingere nobis quam accidere.*' (Sen. Ep. 110.)—29. Govern *Chersonesum.*—30. What *Chersonesus* is meant?

[2] 1. Would the sentence probably have begun with the gen. if *hujus generis* had been used? Why? —2. Does Cic. ever use *hoc* or *quod genus*[2] in this way,

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timus. 19. *Jam* always implies a *progression* up to the present time; or from the present to a future time: it thus compares tacitly what *is now* with a former or future state of things. *Nunc* relates to the *present moment;* '*now*' as opposed to '*then.*' 20. The *jam* stands first, when the notion of *time* is to be strongly brought out: it here refers to *ea ætate.* 21. It refers to *ei*, or *de eo*, omitted after *confidere.* 22. *Cives:* no such compound as *concives* exists. 23. To their after-experience: 'such as they *afterwards actually* judged him to be, *after* they had learnt to know him thoroughly.' 24. It would intimate that, having already had the necessary acquaintance with him, they had already passed their final sentence on his character. 25. *qualem, quum cognovissent, judicarunt.* 27. Död. *accidere.*

Contingit use of things we like,
But *accidit*, when evils strike.

29. The acc. governed as the name of a *town.* The *general* practice is to express the preposition before the name of an *island*, except where it has but one city, of which the whole island is the district. But Nep. has *Cypri, Lesbi;* and *Cyprum* mittere. He also says: *Chersonesi* habitare. A small peninsula would naturally follow the same rule as an island. (Cic. says *Ithacæ* vivere, but *in Cyprum* redire.)—See Z. § 398. *Note.* 30. The Thracian Chersonese.

[2] 1. Yes; *hujus generis* having the closest relation to *colonos* in the preceding sentence. 2. Yes; *sunt—eligendi* (amici), *cujus generis est magna penuria* (de Amic. 17. 62): *hujus*

[1] *Non jam* indicat rem in tempore quod posthac sequitur non locum habere, nec recurrere: *jam non* autem rem significat non esse, ut erat ante. *Hand. Tursell. vol.* 3. 130.

[2] It is of frequent occurrence in Nep.—Paus. 3, 6; Iph. 1, 4; Ages. 3, 3, &c.

instead of the simple relative? Give instances.—3. In the sentence, *ex his delecti*, &c., what word is not absolutely necessary to the sense?[1]—4. Give the derivation of *deliberare*.—5. How does Bremi distinguish it from *consulere*?—6. Distinguish between *potissimum*, *præcipue*, *præsertim*, *maxime*, *imprimis*. What is the proper position of *potissimum*?—7. What peculiarity is there in the position of *cum* before the rel. in Nep.?—8. Is it ever found in this position in Cicero? Give an instance.—9. When should *cum* always precede the relative?—10. What kind of contest does *armis dimicare* intimate?

[3] 1. To what Eng. word of *commanding* does *præcipere* nearly correspond?—2. Construe *Miltiadem sibi imperatorem sumere*.—3. Govern *futura*.—4. What

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generis est plenus Novius (de Or. 2. 70. 285). 3. *deliberatum;* as the clause, *qui consulerent*, &c. would convey *the purpose* without it. 4. deliberare, from *de*, *libra* or *libella*, a balance. 5. Bremi understands *deliberare* of the previous consultation with the priests: *consulere* of the formal inquiry. But *deliberare* is used ii. 2. 6. of consulting an oracle: '*deliberantibus* Pythia respondit.'

6. *potissimum* refers to the act of *choosing* this in preference to that; it follows the word whose meaning it strengthens: *præcipue* refers to a distinction which *one* enjoys above all others, and to their exclusion: *præsertim* (= καὶ ταῦτα) refers to a condition or cause which adds strength or importance to what is asserted: *maxime*, in the highest degree, a strengthened *valde: cum — imprimis*, '*among the first*,' places the subject or predicate before all the rest. In English *potissimum* would generally be untranslated: *præsertim* answers best to *especially: præcipue* to *particularly, in particular, exclusively: maxime* to *chiefly, principally*. 7. He nearly always places *cum* before the rel., *cum quibus*, not *quibuscum*. 8. Yes: e. g. *cum quibus causas cognovit*. 9. Whenever '*with*' is emphatic; e. g. opp. to *without*, as in: '*ira procul absit, cum quâ nihil recte fieri, nihil considerate potest.*' C. Off. 1, 38. See ch. 2, 3; ii. 8, 3; viii. 3, 3, &c. 10. A violent contest to be determined by superior valor, &c.

[3] 1. To *direct*:—of a command rendered obligatory by the superior *authority*, *wisdom*, *experience*, &c. of the person who gives it. Död. *jubere*. 2. 'to take Miltiades *for* their commander.' 3. Fut. inf., *esse* being omitted. 4. *saying*, *promising*, *assuring*, &c. (*that*). This often occurs in obl. narration, when the argu-

[1] Compare the following sentences, Nep. xiii. 3, 2. *huic in consilium dantur — quorum consilio uteretur* (*B.*): Cæs. B. G. 1, 5, 1: *Helvetii id, quod constituerant, facere conantur, ut e finibus suis exeant*. (*D.*)

English word must be supplied?—5. What would *Imperator* mean, if spoken of a Roman?

[4] 1. Construe and govern *hoc responso.*—2. Give a similar instance.—3. Govern *facerent.*—4. What should be observed in the sentence *hoc oraculi*, &c.?—5. May *sponte sua* or *sua sponte* be used indifferently?—6. With what class of verbs is *sua sponte* seldom used?—7. What is a rare meaning of *sua sponte?*—8. Distinguish between *sua sponte* and *ultro.*

[5] 1. What is the English of *aquilo?*—2. Compare the Greek practice with this use of *ventus* with *aquilo.*—3. In appositions, which generally precedes, the species or the genus?—4. Before what consonants is *ab* found?—5. Before what kind of words do the historians seem to prefer it to '*a*'?—6. What were the *Septentriones?*

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ments, statements, &c. of another person are related. 5. In the language of the Roman Republic, it would mean a General to whom a triumph had been decreed: it was afterwards appropriated as a title to the Emperors.

[4] 1. *In consequence of this response:* or, *on the reception of this response:* an abl. of cause[1]. 2. *Hoc nuntio*, xii. 3, 1. 3. *ut* omitted: so *moneo habeas*, &c. 4. That both the abl. of cause, and also the nom. of the accessory sentence (*quum—accessisset*) are placed *before* the conjunction *quum*. 5. The pron. precedes *sponte:* in the poets and later prose writers *sua* often follows or is omitted. 6. It is seldom used with a passive verb: *quod* (honestum) *sua sponte* (= *for its own sake*) *peteretur.* (C. de Sen. 13, 43.) 7. For its own sake: *virtus est ipsa per se, sua sponte,—laudabilis.* C. Tusc. 4, 15. 8. *Sua sponte* is opposed to *compulsion*[2]*:* *ultro* to the suggestion or influence of another.

[5] 1. The *northeast wind*, but often used (as here) for the *north*-wind. 2. πρὸς βορέην ἄνεμον, &c. 3. The species generally precedes the genus. 4. Before the liquids, and *p, t, s, c, j*, (i. e. before any of the consonants in *Julii Cæsaris mens imperatoria*). 5. Liv. and Cæsar often use *ab* before national and other proper names: so also Nep. *ab Scythis; ab Lacedæmoniis;* and also before *g*, *ab Gallis.* 6. The seven stars at the north pole; also the great and little bear[3]; then '*the north*' generally.

[1] Bremi calls it an *ablative absolute:* adding, 'to make this intelligible, it must be remembered, that as the Romans had no participle of *esse*, they used the abl. with a pron. or adj. in many relations, especially those of *cause* and *time*, where the Greeks would have used a participle.'—Allowing the mode of speech to have thus *arisen*, it was certainly employed where a suitable participle might have been found: e. g. *dato* here.

[2] This passage overthrows Döderlein's statement, that *sua sponte* is opposed to *rogatus, provocatus, invitatus.* Död. *sponte.*

[3] Septentrio major *and* minor.

EXERCISE.

A [body] of colonists was sent out to the Chersonesus by the Athenians [1].—Cicero was greatly distinguished above all [men,] both by his eloquence and by his other virtues.—We are all able to hope well of you.—It happened [1] that the wind was opposite [5] to them [when] they set out (*partic.*)—We[1] will do this[a], when you[1] have arrived at the Chersonesus.—It happened that chosen [men] of this [party] were sent to Delphi.—Which [of them all] shall we take for our commander?—They took Miltiades, the son of Cimon, for their leader.—He ordered him[a] to direct his course to the place he was going to.

CH. II. [1] 1. What cases does *potior* govern in Nep.?—2. Construe *in agris collocare.*—3. Why not in *agros?*—4. Distinguish between *creber* and *frequens:* which of the two often implies blame?—5. What is the opp. of *creber?* what of *frequens?*

[2] 1. Is *prudentiâ adjuvari* a usual phrase?—2. What *is* the Latin for 'to *s h o w* or *e x h i b i t prudence?*' —3. Explain the use of *adjutus* here.—4. What is the grammatical term for a construction of this kind?—5.

CH. II. [1] 1. Abl. or gen.: but oftener the *gen.*, and *once* the acc.: *qui s u m m a m imperii potirentur*, xviii. 3, 4. 2. *To settle them in their allotments:* the regular term for apportioning the land among a body of colonists. 3. With *ponere, imponere, collocare,* the Romans (as *we* generally do) considered the *state of rest* that follows the placing, rather than the *motion* while the placing is going on: hence *in* with the abl.: as *we* say to *place* or *put in,* rather than to *place* or *put into:* but they used '*in*' with the *acc.* (as we do '*into*') when the notion of being removed or transferred into any thing is considered, *without*, or *more than*, the notion of remaining there. Thus *i n n a v e s imponere* (x. 4, 2), *turrim i n m u r o s collocare*, Cæs. B. G. 2, 30, 4.—See Z. §§ 489, 490. 4. Död. *sæpe.* 5. *Creber* opp. *rarus: frequens* opp. *infrequens, pauci, singuli.*

[2] 1. No. 2. *prudentia uti.* 3. The *adjutus* suits *felicitate*, to which it stands nearest, and sufficiently intimates the kind of notion to be supplied to *prudentia.* 4. *Zeugma* from ζευγνύναι, to join: a word being used with two or more connected words, one only of which it completely suits. 5. It means *com-*

Explain the force of *de* in *devincere.*—6. In what other compounds has it the same force?—7. What prepos. would add this force to μάχεσθαι or πολεμεῖν?

[3] 1. What moods does *quamvis* govern?—2. Give its derivation.—3. What notion must be supplied with *nomine?*—4. What does *id* refer to?—5. With *neque magis—quam,* to which notion is the greater weight given?—6. What is the force of *imperio?*—7. What Greek word would be used?—8. To what form is *neque eo secius* equivalent?—9. What kind of *officia* are meant?—10. Explain the force of '*a*' in *a quibus erat profectus*—11. What is the meaning of *proficisci here?*

[4] 1. Give other instances in which Nep. speaks of *settling a country* instead of the fuller expression, *settling the affairs of a country.*—2. What is the force of *ex* in *ex pacto?*—3. Lemnos being an island, what city did he call upon to surrender?—4. In *illi enim dixerant,* does Nep. speak in his own person or not?—5. If he had spoken in the person of Miltiades, i. e. had wished to say: *for* [*he reminded them*] *that they had said,*

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pletely, thoroughly. 6. debellare, decertare. 7. κατα-μάχεσθαι, κατα-πολεμεῖν.

[3] 1. *Quamvis* has the subjunctive in the sense of *however much:* the indic. when it means *although,* and states any thing as a *fact.* (Cic. seldom uses it in the sense of *although.*) Z. § 574. 2. quam (*as much*) *as:* vis, *you please.* 3. *regio,* suggested by the preceding *regia.* 4. to the, *esse inter eos regia dignitate:* his possession of regal power. 5. The notion that follows *quam;* e.g. *non magis amore, quam more ductus.* (v. 1, 2.) 6. Military command: the office of commander-in-chief: thus *imperia* are often contrasted with *magistratus:* military commands with civil magistracies. 7. ἡγεμονία. 8. *Neque eo minus.* 9. Not only acts of strict duty as governor of a colony, but kind attentions and services to any Athenian who might visit the Chersonese, &c. 10. It does not merely designate the Athenians *locally,* as the persons *from* whom he came; but *causally,* as those *by whom he was sent.* So in *a se facere,* the person is spoken of, as himself the *cause* or *occasion* of the action. In Greek it would be παρά. 11. *Proficisci* = πορεύεσθαι, *to set out on a warlike expedition:* or, at all events, *with a military command.*

[4] 1. *Messene constituta* (xv. 8, 5.); so *triumvir reipublicæ constituendæ* (xxv. 12, 2.) 2. *Ex* (= *according to*) describes the thing as *growing out of,* or *proceeding from* something previous. 3. Myrina. 4. In his own person. 5. *illos enim*

how would he have expressed it?—6. Does *sibi* refer to the nom. case of *tradant?* How does it happen that it *can* be used for Miltiades? [Pr. I. 369. 370.]—7. Was the expression used before, *vento borea*, or not?—8. Explain *sese*. When *should* it always be used instead of *se?*—9. Explain the use of *habere* [P. I. 460. (*c*), (1)].

[5] 1. From what is the use of *cadere* (= *fall* or *turn out*) derived?—2. Explain *capti*.—3. What *dictum* is meant?—4. Explain *non ausi sunt—atque*.—5. Does Herodotus's account agree with this?—6. Decline *Lemnos*, *Cyclades*.

EXERCISE.

Miltiades in a short time gained possession of the island.—Having completely conquered the army of the enemy, he settled the men, whom he had brought with him, in their apportionments.—Have I not performed kind-services towards the Athenians, by whom I was sent out?—It thus came to pass [3] that he obtained among them the position of a king [3].—Miltiades settled [the affairs] of the Chersonese with no less [2] prudence than justice.—The thing having turned out contrary to their expectation, the Lemnians surrendered themselves.—It thus came to pass, that in a very short time the whole district was reduced under the power of the Athenians.—Miltiades in settling the affairs of the Chersonesus showed very great[1] prudence.

CH. III. [1] 1. How should this *abl. abs.* be construed?—2. How is *qua* used here?—3. Why is *tradu-*

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dixisse. 8. It is *se* strengthened by doubling: it should always be used when it belongs to an infin., both as *subject* and *object* (i. e. acc. *before* and acc. *after* too).

[5] 1. From the game of *dice*. 2. *Caught* (as in a trap): *taken* (like a beast in hunting). 4. A negative proposition is followed by an opposite positive one: so iv. 3, 7. where *we* should rather use *but*. 5. Not exactly: according to him the people of *Hephæstia* surrendered: those of *Myrina* stood a siege.

CH. III. [1] 1. As an inf. clause dependent on *decrevit*. 2. Adverbially, *qua* (sc. *parte*) = *ubi*. So ii. 5, 2, v. 2, 5, &c.: and

[1] *summus*.

ceret in the subj.?—4. *dum abesset:* why the subj.?—5. Govern *ipsarum*.

[2] 1. What is the usual way of translating '*to speak Greek?*'—2. Why does Nep. probably not say '*the Greeks*' at once?—3. How may the clauses *sic se facillime*, &c. *retenturum esse, si—tradidisset* be turned into English?—4. Why are *incolerent* and *relinqueretur* in the subj.?—5. By what kind of sent. should *se oppresso* be construed?—6. What tense would *tradidisset* become in *direct* narration?—7. Bremi is for rejecting *tum*, in *in hoc fuit tum numero*[a]: how does Dähne defend it?—8. Why is *crederetur* in the subj.?

[3] 1. Construe *hic*.—2. What remark does Bremi make on this use of *afferre* = *brought word?*—3. From what pursuit is *premere* and *urgere* (= *to be hard pressed*) derived?—4. Before what class of words is *ab* preferred to *a* by the historians?—5. Why is '*a*' used before *Fortuna?*

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ea xxiii. 3, 4. 4. Because *the thought* is Darius's, not the historian's. 5. *ipsarum* (i. e. *Ioniæ et Æolidis*) *urbium*: *ipsarum* not agreeing with *urbium*, but referring to the countries Ionia and Æolis just mentioned[1].

[2] 1. *Græce loqui*. 2. From a wish to distinguish between '*Greeks*,' i. e. *inhabitants of Greece*, and Asiatic Greeks. 3. "*Thought that the easiest way of retaining was—to deliver*," &c. 4. As being accessory clauses of a sentence belonging to oblique narration. The subj. refers these clauses to the *mind of Darius*. See P. I. 460 (*b*), 461. 5. By a conditional sentence. 6. Fut. perf. 7. He thinks that it contrasts '*then*' (*when he was one of Darius's friends*), with his subsequent position with respect to Darius. 8. It refers the opinion to Darius's mind: "*was in the number of those to whom that charge of guarding the bridge might* (in Darius's opinion) *be entrusted* (*credi posset*)."

[3] 1. *In this state of things*. It must not be joined with *afferre*, (which would require *huc*) as adv. of place. 2. That this is the only instance in Corn. Nep.: but that Tac. often so uses *afferre*, and even *ferre*: that Cic. uses the pass. *nuntii afferuntur*, or the intrans. *nuntii veniunt*[b]. 3. From *hunting*: to drive and urge on the wild beast till it is completely hemmed in. 4. Chap. 1, [5], 5. 5. *Fortune* is spoken of as a *person*.

[1] So Dähne and Feldbausch, and Bremi (as referred to by Feldbausch): but in his edition of 1830, he supposes *ipsæ urbes* to mean '*each of a city*,'—*but of a city only; not of the country* in which it was situated.

[a] in hoc numero cui crederetur = in eorum numero quibus crederetur.

[b] *Nuntius affertur* and *nuntius affert* with and without *nuntium*, if the news follows, are equally correct and classical. Krebs, Antibarbarus.

[4] 1. Why is *transportaverat* in the indic.?—2. How is *free from any thing* generally expressed in Latin?—3. Explain *dominatio* and *periculum*.—4. Govern *posse*.—5. Construe *et facile*: what force has *et* here?—6. What are the Latin expressions for *breaking down* or *destroying* a bridge?—7. Distinguish between *rescindere* and *recidere*.

[5] 1. Distinguish between *plerique, plurimi, complures*, &c. [*Pref.* 1.]—2. Is *obstare* ne *aliquid* fiat, a common construction?—3. What is the more usual construction?—4. What constructions are found besides *idem mihi expedit, et tibi*?—5. Why is *tenerent* in the subj.?—6. What is the usual phrase for *supreme* or *sovereign power*?—7. Why is the plur. used here?—8. What is the Eng. of *summa*?—9. In *quo* exstincto, what substantive do these words agree with?—10. Give the deriv. and meaning of *adeo*.—11. Distinguish between

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[4] 1. It is stated by the historian as a *fact*, not referred to the mind of Miltiades.—See Z. § 548. 2. *Liber aliqua re.* The '*a*' here denotes the quarter from which.—Z. § 468. 3. *Dominatio* is absolute despotic government. *Periculum* is the danger to be apprehended from the Persians: the danger of falling again under their power. 4. P. I. 460 (*c*), (1). 5. '*and that easily*:' *et* = *etiam*. 6. *pontem rescindere, dissolvere, interrumpere*. 7. *rescindere*, to destroy by separating the component parts of any thing with sharp instruments: *recidere, to cut away a part*, leaving the remainder uninjured: e. g. *comas, ungues*.

[5] 2, 3. P. I. Questions on § 15, p. 216. 4. idem mihi expedit, *quod* tibi: idem mihi *tecum* expedit: but the latter only in Livy, Tacitus,[1] &c. e. g. in *eadem mecum* Africâ genitus (*L*): *eodem mecum* patre genitus (*T*). 5. P. I. 460, (*b*), p. 163. 6. *summa imperii*. 7. Because *several* governors are spoken of. 8. The *total* or *sum* made up of all the parts taken together: hence the *principal* or *most important thing*. See xvi. 1, 1. 9. Probably with *regno*: but as *exstincto* may be applied either to a person or a thing, it may possibly refer to *Dario*.[2] 11. *Ceteri* (οἱ ἄλλοι) '*the others*,' in sharp opposition to others before mentioned: each individual is then considered as belonging to the whole class, and, generally, as of equal importance: in *reliqui* (οἱ λοιποί) '*the rest*,' the remaining individuals are considered (not *individually*) but as forming *a whole*, and often as *of less importance* than those before mentioned.

[1] In Cic. Orat. 2. 33: tibi *mecum* in *eodem* est pistrino, Crasse, vivendum, the *mecum* does not belong to *idem*.

[2] But their downfall would not be so necessary a consequence of the *death of Darius*, as of the overthrow of the Persian empire.

ceteri and *reliqui*.—12. Why is *putet* the *pres.* (not *imperf.*) subjunc.?—13. Why would not *nihil putet* *s i b i* *utilius* do?

[6] 1. What is the construction of *non dubitare* = 'not to doubt'? [*Pref.* 1.]—2. Parse *consciis*: by what kind of sentence may '*tam multis consciis*' be resolved? —3. What kind of notions are generally connected by *ac* (*atque*)?—4. By what case or cases are *amicus*, *inimicus*, *hostis*, &c. followed?

EXERCISE.

The easiest way to become free from the dominion of the Persians will be to break down the bridge, which Darius has made over the river Danube.—Histiæus of Miletus opposed the breaking down of the bridge.—The same thing is not expedient to us, who hold sovereign power, and to the multitude.—I will prevent the advice of Miltiades from coming to the king's ears.—I don't doubt that our sovereignty depends on Darius's remaining king.[1]—I don't doubt but that you will be deprived of your power, and punished by your fellow-citizens.—Not the kingdom of Darius only, but our own sovereignty will be extinguished.—Histiæus of Miletus prevented the opinion of Miltiades from prevailing.

CH. IV. [1] 1. How is *autem* frequently used?—2. Distinguish between *hortari* and *monēre*.—3. Con-

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(See Död. *cæteri*.) 12. P. I. 469, (*d*), (1). 13. P. I. 370.

[6] 2. Abl. abs.: by an adverbial sentence with '*since*,' '*as*.' 3. Notions that have a close natural connection with each other. 4. By the *dat.* when used adjectively: the *gen.* when used substantively. Z. § 410.

CH. IV. [1] 1. As a particle of transition (like the Greek δέ): it thus prevents the appearance of abruptness by connecting what follows with what preceded.[2] Compare ii. 2, 1; iii. 2, 1, &c. 2. *Hortari* (to *exhort*) by pointing out the advantages; *monēre* (to *warn*) by pointing out the disadvantages. (See also Död. *hortari*.) 3.

[1] say: 'on the kingdom (*regnum*) of Darius.'

[2] In Cic. this use of *autem* is most common in the philosophical and rhetorical works (where an easy flow of connected thoughts is natural); it occurs less frequently in his Orations, and in Cæsar, and is least common in Tacitus. *Hand*, who adds. "unum nomen, quod eminet, eligitur, et primo loco ponitur, cui adhæreat *autem*."

strue *causam interserens*.—4. What other forms are equivalent to *causam interserere*?—5. *Se hostem esse Atheniensibus*: why not *Atheniensium*? (3, [6], 4.) —6. Distinguish between *inimicus* and *hostis*.—7. What case is *Sardis*?

[2] 1. What is the English of *appellere navem*, or *classem*?—2. After *navem appellere*, is the place *to which* generally expressed with or without a preposition?—3. How is *appellere* used in later writers?—4. Where and what was *Eretria*?—5. Explain *what* race is meant by *ejus gentis*.—6. What case is *Marathona*?—7. What town is meant by *oppidum*?—8. Does *oppidum* or *urbs* generally denote a capital?—9. What is Nepos's practice?—10. What other word for *city* does Nep. use of Athens?

[3] 1. What is the meaning of *tumultus*?—2. Give Cicero's account of a *tumultus*.—3. Give the derivation and meaning of *Phidippides* and ἡμεροδρόμος.—4. Explain *qui* in: *ejus generis—qui—vocantur*.—5. After *mittere*,

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'*alledging*,' '*under the pretext*,' &c. 4. *Causam interponere* (ii. 7, 1), *dictitare* (vi. 1, 4). 6. Död. *adversarius*. 7. Old form of acc. plur. There is no doubt that up to the age of Augustus, this was the *commoner* accusative ending of words with gen. ium. Z. § 68 and *Note*.

[2] 1. '*to sail to*;' or, if the place is a port, '*to put in to*.' 2. With *ad*. 3. Intransitively; as *triremis appulit*. 5. *Eubœicæ gentis*, implied by the preceding *Eubœa*. 6. Acc. of the Greek form. Z. § 71. 7. Athens. 8. *Urbs*. 9. He [illegible] uses *oppidum* (like the Greek ἄστυ) of a capital: e. g. of [illegible] xvii. 6, 1); *Syracuse* (x. 9, 1); *Thebes* (xvi. 1, 2), and of [illegible] several times. He uses *urbs* of Athens only in i. 5, 2; ii. [illegible] The Greek *astu*, ii. 4, 1.

[illegible] *Tumultus* is properly any sudden and unexpected occur[illegible] causes confusion. As a war, it is one that breaks out [illegible] violently: it is, therefore, more to be feared than *bel*[illegible] "*Potest enim esse bellum sine tumultu, tumultus* [illegible] *bello non potest. Quid est enim aliud tumultus* [illegible]*batio tanta, ut major timor oriatur.—Gravius autem* [illegible]*m esse quam bellum hinc intelligi licet, quod bello* [illegible] *valent, tumultu non valent.*" (Cic. Phil. 8, 1.) 3. [illegible]*parer*," from φείδεσθαι, to *spare*; ἵππος, *horse*.—"*Day*-[illegible] ἡμέρα, *day*; δραμεῖν (aor. of τρέχω) to *run*. 4. We may [illegible] *ejus generis cursorum, qui*, &c., but it is a regular ex[illegible] of the rule given P. I. 48. 5. With *qui*: but *ut* is not un[illegible]: Cæs. B. G. 5, 10, 1.; *milites—misit, ut—perseque*-

proficisci, &c. how is [illegible]?—6. Give [illegible] after those verbs.

[4] 1. Give [illegible] *prætor*.—2. What is [illegible]?—3. [illegible] sequence of tenses [illegible] [Z. § 4.. (*b*).]—4. Is this common?

[5] 1. Parse [illegible] and construe the phrase.—2. [illegible]—3. Why is the imperf. used?—4. Parse [illegible].—5. Why are *viderent*, [illegible] *animadvertissent*?—6. Parse and explain [illegible].—7. Would not *de sua* [illegible] be the more regular construction?—8. When is the demonstrative [illegible] used in this way when the reciprocal *suus* would be more regu-

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rentur: and 7, 49, 1: *ad T. Sextium legatum—misit, ut cohortes educeret*, &c.

[4] 1. *Præ-itor* from *præ-ire*, '*to go before*.' It was the old appellation of the Roman generals, but when the word, as a Roman title of office, was appropriated to the civil magistrate called the *Prætor*, it was confined to the generals of a foreign state: especially to the commanders of land forces. 2. *Prætorium* (sc. *tabernaculum*), the general's tent in a Roman camp. 4. The imperf. subjunctive often follows the *præsens historicum*[1].—*Obs.* The clause *qui exercitui præessent* (which seems somewhat superfluous) may be compared with Cp. 1. [2]. *qui cons. Apollinem*.

[5] 1. Abl. of *quisque*: = *quam celerrime*: '*as soon as possible*:' '*immediately*.' 2, 3. It expresses the vehemence of Miltiades's exertions, to prevail on the Athenians to form a camp as soon as possible. The imperf. expresses it as a *continued* endeavor. 4. Fut. inf., *esse* understood: dependent on such a verb as, *he 'urged*,' '*argued*,' &c. 5. They mark the actions of *seeing* and *observing* as contemporaneous with *desperari* and *auderi*, and as *continuing*. 6. The *infin. passive*, used in an impersonal way: as is so often the case in the third singular; e. g. *curritur, men run; pugnatur, they fight, a battle is fought*, &c. Z. § 229. 7. Yes. 8. When the writer speaks, as it were, in his own person and from his own point of view. Thus Cic. de Or. 1, 54, 231: *quum ei* (Socrati) *scriptam orationem—Lysias attulisset, quam, si ei videretur, edisceret*. Here *sibi* would be used, if the writer wished to refer the words to Lysias, saying, "*read this, if you think well*:" but the demonstr. '*ei*' is used, as the pronoun which Cicero himself would naturally employ to denote the person meant.—Z. § 550.

[1] In *postulat—ut—tradat*, the pres. subj. denotes that the action expressed by *tradat* is to be quickly performed.

strue *causam interserens.*—4. What other forms are equivalent to *causam interserere?*—5. *Se hostem esse* *A t h e n i e n s i b u s:* why not *Atheniensium?* (3, [6], 4.) —6. Distinguish between *inimicus* and *hostis.*—7. What case is *Sardis?*

[2] 1. What is the English of *appellere navem*, or *classem?*—2. After *navem appellere*, is the place *to which* generally expressed with or without a preposition?—3. How is *appellere* used in later writers?—4. Where and what was *Eretria?*—5. Explain *what* race is meant by *e j u s gentis.*—6. What case is *Marathona?*—7. What town is meant by *oppidum?*—8. Does *oppidum* or *urbs* generally denote a capital?—9. What is Nepos's practice?—10. What other word for *city* does Nep. use of Athens?

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'*alledging*,' '*under the pretext*,' &c. 4. *Causam interponere* (ii. 7, 1), *dictitare* (vi. 1, 4). 6. Dŏd. *adversarius.* 7. Old form of acc. plur. There is no doubt that up to the age of Augustus, this was the *commoner* accusative ending of words with gen. *ium.* Z. § 68 and *Note.*

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[3] 1. *Tumultus* is properly any sudden and unexpected occurrence, that causes confusion. As a war, it is one that breaks out suddenly and violently: it is, therefore, more to be feared than *bellum.* 2. "*Potest enim esse b e l l u m sine t u m u l t u, t u m u l t u s esse s i n e b e l l o non potest. Quid est enim aliud t u m u l t u s nisi perturbatio tanta, ut major timor oriatur.—Gravius autem t u m u l t u m esse quam bellum hinc intelligi licet, quod b e l l o vacationes valent, t u m u l t u non valent.*" (Cic. Phil. 8, 1.) 3. "*Horse-sparer*," from φείδεσθαι, *to spare*; ἵππος, *horse.*—"*Day-runner*," ἡμέρα, *day*; δραμεῖν (aor. of τρέχω) to *run.* 4. We may supply *ejus generis c u r s o r u m*, *qui*, &c., but it is a regular example of the rule given P. I. 48. 5. With *qui:* but *ut* is not uncommon: Cæs. B. G. 5, 10, 1.; *milites—misit, u t—p e r s e q u e-*

proficisci, &c. how is the purpose generally expressed? —6. Give other instances of its being expressed by *ut* after those verbs.

[4] 1. Give the derivation and meaning of *prætor*. —2. What is the Engl. of *prætorium?*—3. Explain the sequence of tenses in *creant*,—qui præessent. [P. I. 414 (*b*).]—4. Is this common?

[5] 1. Parse *quoque* in *primo quoque tempore*, and construe the phrase.—2. Construe *nitebatur.*—3. Why is the imperf. used?—4. Parse *accessurum.*—5. Why are *viderent*, *animadverterent* used, not *vidissent*, *animadvertissent?*—6. Parse and explain *desperari*, *auderi.*—7. Would not *de sua virtute* be the more regular construction?—8. When is the demonstrative *is*, *ea*, *id*, used in this way when the reciprocal *suus* would be more regu-

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rentur: and 7, 49, 1: *ad T. Sextium legatum—misit, ut cohortes educeret*, &c.

[4] 1. *Præ-itor* from *præ-ire*, '*to go before.*' It was the old appellation of the Roman generals, but when the word, as a Roman title of office, was appropriated to the civil magistrate called the *Prætor*, it was confined to the generals of a foreign state: especially to the commanders of land forces. 2. *Prætorium* (sc. *tabernaculum*), the general's tent in a Roman camp. 4. The imperf. subjunctive often follows the *præsens historicum*[1].—*Obs.* The clause *qui exercitui præessent* (which seems somewhat superfluous) may be compared with Cp. 1. [2], *qui cons. Apollinem.*

[5] 1. Abl. of *quisque:* = *quam celerrime:* '*as soon as possible:*' '*immediately.*' 2, 3, It expresses the vehemence of Miltiades's exertions, to prevail on the Athenians to form a camp as soon as possible. The imperf. expresses it as a *continued* endeavor. 4. Fut. inf., *esse* understood: dependent on such a verb as, *he* '*urged,*' '*argued,*' &c. 5. They mark the actions of *seeing* and *observing* as contemporaneous with *desperari* and *auderi*, and as *continuing.* 6. The *infin. passive*, used in an impersonal way: as is so often the case in the third singular; e. g. *curritur, men run; pugnatur, they fight, a battle is fought*, &c. Z. § 229. 7. Yes.

8. When the writer speaks, as it were, in his own person and from his own point of view. Thus Cic. de Or. 1, 54, 231: *quum ei* (Socrati) *scriptam orationem—Lysias attulisset, quam, si ei videretur, edisceret.* Here *sibi* would be used, if the writer wished to refer the words to Lysias, saying, "*read this, if you think well:*" but the demonstr. '*ei*' is used, as the pronoun which Cicero himself would naturally employ to denote the person meant.—Z. § 550.

[1] In *postulat—ut—tradat*, the pres. subj. denotes that the action expressed by *tradat* is to be quickly performed.

lar?—9. What kind of fighting does *dimicare* express? [Död. *pugnare.*]

EXERCISE.

Darius, having prepared a fleet of five hundred ships, gave the command of it to Datis and Artaphernes.—A fleet of five hundred ships, the command of which the king had given to Datis and Artaphernes, sailed to Eubœa.—Let us send couriers to Lacedæmon, to announce what speedy succor we have need of. (*Express it both in C. Nepos's way, and in the more usual way.*)—Miltiades, above all others, labored [to persuade them] to risk a general engagement.—I do not doubt that the spirits of the soldiers will be raised, when they march against the enemy.—We must give battle to the Persians at the first possible moment.

CH. V. [1] 1. Is there any difference between *hoc tempore*, and *hoc in tempore?*—2. To what Greek word does *tempus* here answer?—3. Account for *ea* in *ea misit.*—4. What is this mode of construction called?—5. Parse *mille* in *mille militum.*—What does Bremi say of *mille* as here used?

[2] 1. Does the perf. subj. ever follow the perfect indicative, when that tense is not equivalent to the perf. definite (perfect with *have*)?—2. Is this construction a favorite one with C. Nep.?—3. What is the force of the perf. subj. so used instead of imperf. subj.?

CH. V. [1] 1. When '*in*' is expressed with *tempus*, it denotes not merely the time, but a continuing state; a time of difficulty, a critical time, or crisis.—Z. § 475, *Note.* 2. καιρός. 3. It refers to *civitas* implied by *Platæenses* = Platæensis civitas.
4. Synĕsis,[1] or Synthĕsis. Comp. v. 2, 5; 3, 1; xiii. 2, 1; xxiii. 8, 4. 5. *Mille* is here a subst. Bremi thinks that as a subst. it implies that the number is comparatively a small one. Comp. *hominum mille*, xiv. 8, 3.—See Z. 116, *Note.*

[2] 1. After a past tense a *consequence* (with *ut*) is often put in the perf. subj. instead of the *imperf.* subj. 2. Yes.[c] 3. The

[1] σύνεσις, *intelligentia:* the construction being correct, not according to the words actually used, but to the speaker's *understanding*, which tells him what is meant.

[c] Haase examines this use of the *perf. subj.* in C. Nepos with great minuteness. He thinks it may have arisen from the use of the *perf. def.* in the *indic.* to narrate something which appeared remarkable or interesting for present con-

[3] 1. What *mons* bounds the plain of Marathon?—2. What is the usual meaning of *e regione?*—3. How does Bremi construe it here? what reasons does he give?—4. Does *nova arte* belong to *instructæ erant* or to *commiserunt?*—5. What was the *nova ars?*—6. What is the force of the *namque?*—7. To what are *et—et* sometimes equivalent?

[4] 1. What is the meaning of *æquus* here? and to what kind of sentences is this meaning of *æquus* nearly always confined?[2]—2. To what compound of *æquus* is *non æquus* nearly equivalent?—3. What is the name for a form that says less than might be said, and than is really meant?

[5] 1. What is remarkable in the sentence *adeoque perterruerunt?*—2. Explain the tenses *profligarint—petie-*

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perf. gives more prominence and independence to the consequence. According to Bremi, *quo factum est ut valeret* would state his influence as a general lasting result; *ut valuerit* confines it to the *particular* case.[1] Comp. *profligarint, petierint,* chap. 5. [5.]—See Z. § 504 and *Note.*

[3] 1. A hill sacred to Pan. 2. '*Opposite:*' with genitive. 3. Bremi (*improbably*) construes *acie e regione instructa*, '*having drawn up his army according to the nature of the ground,*' as (1) *e regione* = *opposite to the enemy*, would suppose an unnatural ellipse, and (2) the Athenians were drawn up before the Persians arrived. 4. Dähne and others join *nova arte* to *instructæ erant*, not to *commiserunt.* 5. The felling trees, and placing them in lines before their ranks. 6. It explains the *nova ars.* 7. *Et—et* are often nearly equivalent to *non solum—sed etiam;* the stronger statement being introduced by the second *et.*

[4] 1. *Favorable:* a meaning which it generally has not, except in negative sentences. (B.) 2. *Non æquum* nearly *iniquum.* 3. Meiosis (μείωσις, *a lessening*).

[5] 1. It is made a principal sentence instead of being stated (in subj. perf. dependent on *ut*) as a consequence of the *tanto plus vir-*

sideration. So in Nepos it most frequently occurs where a result is not limited to the time of its cause, but has a wider sphere. He concludes, therefore, that the distinction which Bremi draws would be more correctly reversed. Excepting the life of Atticus, the *subj. perf.* in the other lives occurs 35, and the *subj. imperf.* 73 times. The *subj. perf. pass.* but once, Arist. 1, 2,—the *subj. perf. deponent* 7 times. *Reisig. Vorlesungen*, Anm. 480.

[1] Krüger prefers Günther's explanation: potius dixerim, ubi de re præterita agatur, perfectum subjunctivi magis *eventum facti* spectare; imperfectum *mentem et consilium agentis.*

[2] A comparison is implied: non *æquum* suis, 'not *fair* for his men;' i. e. not as favorable for them as for their opponents.

rint ([2] 1. 3).—3. Give the derivation of *adhuc*.—4. Distinguish between *adhuc* and *hactenus*:—5. Between *profligare* and *prosternere*.—6. Give the meaning of *opes*. Which of these meanings has the word here?

EXERCISE.

[The number of] twelve thousand armed men was made up, a body which [1] routed a threefold number of the Scythians.—At this crisis the Lacedæmonians did not assist the Athenians.—The consequence of which was [2] that never did so small a body burn with so wonderful a desire of fighting.—The Athenians, by the advice of Miltiades, join battle [with the Persians.]—The next day the Athenians draw out their army opposite [that] of the Persians at the foot of the hill.—Miltiades, though he saw the number of his men very small, yet, relying on the valor of the Athenians, was desirous of engaging.

CH. VI. [1] 1. What case is *victoriæ*, and how governed?—2. How must *cujus* be construed?—3. What may be supposed understood after *alienum*?—4. What is *natura* here?

[2] 1. *Populi nostri honores*: is *populi* here the *subjective* (*active*) genitive: *honors which the people bestowed?* or the *objective* (*passive*) genitive: *honors which were bestowed upon them?*—2. To what is *effusi* opposed?

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tute valuerunt. 3. *Ad-hoc*[1] (sc. *tempus*) 'up to this time:' i. e. the time of Cornelius's writing. 4. *Adhuc* is used principally of *time*: *hactenus* of *space*. 5. *Profligare* to '*rout*' them, so that they cannot form again, or offer any further resistance: *prosternere* is stronger (lit. *to strike them to the earth*, so that they cannot recover), to '*crush*,' to '*defeat utterly*.' 6. *Opes* are the outward *means* and *instruments* of obtaining an object, *riches, power*; and in war, *troops, allies, resources*, &c.

CH. VI. [1] 1. Gen. after *præmium*. 2. By the *demonstrative*: *non alienum videtur docere, quale præmium hujus victoriæ trib. sit Milt.* 3. Alienum *a re*. 4. *Character*.

[2] 2. To both *rari* (*seldom conferred*) and *tenues* (*of slight value*). *Effusus*, '*poured out*:' i. e. in a wasteful manner: and

[1] Why not *ad-huc*, '*up to hither*:' as *ad-eo*, &c.?

explain the word.—3. Explain *obsoleti.*—4. To what is it opposed?

[3] 1. Explain the force of *huic* in *huic Miltiadi.*—2. Distinguish between *et* and *que.*—3. Is *honor* or *honos* the usual form?—4. Explain ποικίλη.—5. Who painted this picture? by whom is it described?—6. What is *committere prœlium?*

[4] 1. In *est nactus—corruptus est*, why is the *est* repeated?—2. Was the number of statues erected in honor of Demetrius Phalereus really three-hundred?

EXERCISE.

I do not doubt but that the nature of all states is the same.—It does not seem foreign [to my purpose] to state what honor was decreed to Demetrius Phalereus.—After honors began to be lavishly granted, three hundred statues were decreed to Demetrius Phalereus.—Among the Athenians the rewards of victory were once sparingly-conferred and slight; and for that reason glorious.—The more easily is it perceived that the nature of all states is the same.

CH. VII. [1] 1. Explain *barbari.*—2. What mean-

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consequently *excessive* both in frequency and kind. 3. *Obsoletus*, what is *antiquated, worn-out:* and hence *worthless.* 4. To *gloriosi.*

[3] 1. The *huic* is emphatic: *this* Miltiades *whose great victory I am recounting.* C. Nep. often uses *hic* in this way[1]. 2. *Et* (καί) is *copulative;* connecting things previously unconnected: *que* (τε) is *adjunctive;* Athenas totam*que* Græciam, *Athens and with it the whole of Greece:* or, *and the whole of Greece besides.*—Z. § 333. 3. *Honos.* So *lepos.* C. has *honos* throughout.—Z. § 59 (*d*). *Honos* in C. Nep. ix. 1, 1; xiii. 2, 3; xx. 3, 5. 4. Fem. adj. from ποικίλος *varius;* i. e. *decorated.* στοά '*portico*' being understood. 5. Either Panămus or Micon: it is described by Pausanias 1, 15. 6. The general term for *beginning a battle.* It here means: *to make the arrangements and give the signal for engaging.*

[4] 1. Because *nactus* and *corruptus* do not belong to the same voice. 2. No: 350 or 360. But C. Nep. uses a round number, minute accuracy being here unnecessary.

CH. VII. [1] 1. Originally *barbari* meant *not-Greeks;* and the word was afterwards used by the Romans for *non-Roman* nations. 2. It was used especially of the '*Persians;*' as *the barba-*

[1] Iz. Walton would say '*our Miltiades.*'

ing did it bear after the Persian wars?—3. Why is *adjuverant* used, not *adjuvissent?*—4. What case is *imperio?*—5. What sense would *in quo imperio* give?—6. Explain *officium.*—7. Does *coegit* here imply the use of *force?*

[2] 1. Decline *Paros.*—2. On what principle is *ex his Parum—elatam*, placed before the accessory sentence *quum—non posset?*—3. Explain *oratione.*—4. Explain *opera.*—5. Explain *vineæ, testudines.* (Adam's Antiqq.)

[3] 1. Construe *in eo esse ut.*—2. Is *esset* here used personally or impersonally?—3. Does Corn. Nep. use *venire in opinionem* elsewhere?—4. What would seem the more correct common expression?

[4] 1. What are the two meanings of *frequentative*

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rians, who were the national enemies of the Greeks. 3. It is stated as *a fact* by the historian: if *adjuvissent* were used, the words would be quoted, as it were, as part of his commission; and thus referred to the *Athenian people.* See Cp. 3, [4.] 4. Abl. of *cause* or *instrument*: '*By means of this command*:' '*in consequence of this command.*' 5. *In quo imperio* would mark the *time* as a continuing state: while he held this command. So vii 5, 5: *horum in imperio.* xxiv. 2, 2: *cujus in priore consulatu* 6. *Officium* any *obligation* or duty. Here *obedience;* as due from the inferior power to the superior one. 7. No: it being opposed to *vi expugnavit.*

[2] 2. Any important notion is placed before a clause beginning with *quum, ut, posteaquam,* &c. when it is desirable that this notion should be brought prominently out, and arrest the reader's attention. So xxiii. 3, 4: *Ad Alpes posteaquam venit,* &c. 3. It is opposed to *vis*: '*by verbal representations,*' '*by argument.*' It does not necessarily imply that he addressed them himself. 4. *Works* with which a town is invested: e. g. the *fossa, agger, vallum.* In [4] the machines for storming the town seem to be included.

[3] 1. '*To be on the point of,*' or '*to be within a little,*' *esse in eo* (puncto s. momento temporis). 2. It is not certain: for though the impersonal form (*in eo est, ut hoc faciam*) is on the whole the more common, yet the personal form (*in eo sum, ut hoc faciam*) also occurs; and forcibly expresses a point reached with difficulty by the exertions of a *person.* B. 3. Yes: xxv. 9, 6. *nemini in opinionem veniebat.* 4. *Opinio in mentem venit* would seem the more natural construction. In iv. 4, 1. we have: *ei in suspicionem venit,* for *suspicio ei venit* (in mentem). *B.*

[4] 1. They are either *iterativa,* marking the repetition of the action; or *intensiva,* marking its suddenness, violence, &c.

verbs (like *adventare*)?—2. From what are they formed? —3. Why is *totidem—atque* used, not *totidem—quot?*—4. Why is *cum* used in *magna cum offensione?*

[5] 1. Construe *expugnare*.—2. Has this form of the inf. always this meaning after *posset*, &c.?—3. Parse *vulneribus* in *æger vulneribus*.—4. What other form occurs? —5. Why is *posset* used, not *potuisset?*—6. Explain *Rex*.—7. Does *quoniam* govern the subjunct.?—8. Why then is *quoniam—posset* used?

[6] 1. What conjunction must be supplied before *pecunia multatus est?*—2. What was a *talent?*—3. Are different sums meant by this word?—4. When *talent* is thus used by itself, what *talent* is meant?—5. Explain *lis* in *ea lis—æstimata est*.—6. How is *quantus sumtus factus erat* to be construed?—7. Parse and explain (*in*) *præsentia*.

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2. From the root of the supine. 3. *Totidem—atque* marks equality between *different* persons or at *different* times (i. e. when the relation is one of *diversity*). The comparison is here between the number he had *when he set sail*, and the number he had *when he returned*. 4. The *cum* (to be construed by '*to*') marks the *duration* of the accompanying circumstance: the abl. alone would only mark the kind or manner. So xxv. 7, 2: *summa cum ejus offensione domi remanserunt*.—Z. § 472.

[5] 1. (When he might) *have taken* it. 2. No: it is often inf. of present; as in, *reconciliare non posset*, [2.] 3. Abl. of cause. 4. *Ex vulnere æger*. Liv. 26, 8, 9. 5. The *posset* marks a *continuing possibility;* whereas the *discessisset* marks a completed action. 6. The king of Persia. 7. No. 8. It refers this consideration to the *mind of Tisagoras;* it was the circumstance which (*as he felt*) obliged him to defend his brother. So xviii. 9, 6: *mutat consilium, et, quoniam imprudentes adoriri non posset, flectit iter suum*.

[6] 1. '*But*:' the relation between the partic. *absolutus* and *multatus est* being an *adversative* relation. 2. Properly a *balance:* then *the sum weighed:* and of money, *a certain definite sum weighed out*. 3. Yes: it varied in different states. 4. The standard Attic talent (= 56 pounds of silver, English avoirdupois weight; £243. 15*s*. *Dict. of Antiq.*) 5. *Lis*, '*the dispute*,' '*the trial*,' is often used, as here, for the *punishment;* especially when it was a *fine*. So v. 1, 1: xiii. 3, 5. 6. *Quantus* here = *tantus enim*. 7. *In præsentia* (sc. *tempora*)[d]: so *in præsens tempus*. Cic. Cat. 1, 9. The *plural* implies that the *times*, or circumstances of the time, were *unfavorable* to him: in which sense *tempora* is often used. (*D.*)

[d] The better explanation is given ii. 8, [4], 1.

EXERCISE.

I doubt not that Miltiades will be acquitted of the capital crime.—I fear they will not return to their allegiance.—He is accused of being bribed by the king.—I will speak for myself.—Miltiades, still suffering from his wounds, was cast into prison.—When he was on the point of taking the city by storm, he departed without accomplishing his object.—Miltiades was acquitted on the capital charge, [but] thrown into prison.—His brother Tisagoras spoke for Miltiades, since he was [still] suffering from his wounds.

CH. VIII. [1] 1. Construe *crimine Pario.*—2. What is the Engl. of *crimen?*—3. When may *ante* or *post* stand absolutely (*i. e.* without a case)?—4. By how many years did the tyranny of Pisistratus precede the condemnation of Miltiades?

[2] 1. Is *Miltiades non videbatur posse;* or *non videbatur Miltiadem posse,* the more common?—2. Distinguish between *multum* and *sæpe.*

[3] 1. Parse *Chersonesi.*—2. Distinguish between *consequi, nancisci, adipisci.* [Död. *invenire.*]—3. Distinguish between *potentia, potestas.* [Död. *potentia.*]—4. Explain *autem* in *omnes autem—dicuntur tyranni.*

[4] 1. What is the common reading instead of *communitas?*—2. To what Greek word does *communitas*

CH. VIII. [1] 1. '*On a charge* of misconduct, in the affair of *Paros.*' 2. An accusation made, whether well-founded or not:—a charge. 3. When they refer to a point of time which is not the time at which the person is speaking. An accusative often is, and always *may* be, expressed; e. g. here: *ante damnationem Miltiadis.* 4. It lasted, with intervals, from 560—528 B.C. The condemnation of Miltiades was 489 B.C.

[2] 1. Pr. Int. Diff. 67. 2. *Sæpe* would imply nothing more than *repetition; frequency* of occurrence: *multum* implies *quantity, extent,* &c. as well as frequency.

[3] 1. Bremi joins it to *habitarat;* Dähne to *dominationem.* 4. It is here *explanatory.* See Hand's remark, p. 75, note 2.

[4] 1. *Comitas.* 2. κοινότης (Xen. Anab. 1, 1, 21.)

correspond?—3. What is Bremi's objection to *communitas?*—4. Distinguish between *comis* and *communis*.

EXERCISE.

He did not obtain this power[1] by violence.—Miltiades, accused on the charge [of misconduct in the affair] of Paros, was thrown into prison (*Ch. VII. end*).—It did not seem that Aristides could be drawn to the desire of chief command.—They are happy who enjoy liberty.—No one is so humble as not to have access to Miltiades.

II. THEMISTOCLES.

Ch. I. [1] 1. What was the name of Themistocles's father?—2. Explain, then, the gen. *Neocli*.—3. How does Bremi account for this ending?—4. What must *not* be inferred from a gen. in *i*?—5. What should be observed in *hujus vitia ineuntis adolescentiæ?*—6. Distinguish between *puer*, *adolescens*, *juvenis*. (Död.

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3. That, though *communis* is used for *condescending*, *affable*, the subst. *communitas* is not found in this sense. It is however probable (from the use of *communis* and of the Greek κοινότης) that it was so used, though no instance of it but this is found in existing writings.

4. *Comis* is the person who, from a *gentle*, *amiable* character, is obliging and courteous to all. *Communis* is the person who, from whatever motive, is affable to inferiors, treating them as equals.

Ch. I. [1] 1. Neocles. 2. Proper names in *es* (especially those in *cles*) often take the gen. in *i*, in writers of the golden age[2]. 3. He supposes it to have arisen from *i* for *ei* in the gen. of words in *eus*: e. g. Achill*eus*, Achill*ei*, Achill*i*. 4. That the nom. may be *us*: e. g. that from *Neocli* we may infer a nom. *Neoclus*. 5. The position of the *two* genitives *hujus* and *adolescentiæ*, which depend on the same substantive in different relations. P. I. ii. 28.

[1] *Potentia* or *potestas?* See Död. *potentia*.

[2] e. g. in Nep. *Pericli*, Alcib. 2, 1. In many MSS, *Andocidi*, Alcib. 3, 2.—and also from other endings, *Polymni* (from *Polymnis*), Epam. 1, 1. *Coti* (from *Cotys*), Iph. 3, 4. So in critically correct editions are found *Isocrati*, *Timarchidi*, *Theophani*, *Aristoteli*, *Praxiteli*, even *Herculi*: with many others from *cles*; also in the names of barbarians, *Mithridati*, *Ariobarzani*, *Hystaspi*, *Xerxi*. Cic. even prefers the gen. *i*. (Z. § 61, 1.)

puer.)—7. Explain the use of the present subj. *antefe-ratur*, *putentur* after the perf. *emendata sunt*.

[2] 1. Distinguish between *ordiri*, *inchoare*, *incipere*. To what is *ordiri* opposed? (Död. *incipere.*)—2. Explain *generosus*.—3. From whom is he said to have been descended?—4. What preposition expresses '*of*' after *nasci*, *gigni* = to be born?—5. What preposition (if any) do these verbs take in the sense of *being descended from?* —6. Does the partcp. *natus* in genealogies generally take a preposition or not?—7. Distinguish between *probatus alicui* and *probatus ab aliquo*.—8. Explain *liberius*. —9. Does *negligens*, when spoken of property, denote *carelessness* only?—10. What is the opp. of *negligens* in this sense?

[3] 1. Explain *frangere* in *non fregit eum*.—2. What kind of *activity* is *industria?* to what is it opposed? (Död. *opera.*)—3. What is the Lat. for, 'to *give oneself up* to any thing?'—4. Does Cic. ever use *totum se dedere alicui rei?*—5. Explain *judicia privata*.—6. Explain *prodire in concionem*[2] *populi*; and distinguish it from

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7. It implies a *continued* consequence—lasting from the time spoken of to the time of the narrator. *D.*

[2] 2. 'Of noble birth:' from *genus*. 3. From Lycomedes. 4. *Ex:* seldom '*a*.' 5. '*a*'—but they are often followed by the abl. without a preposition. 6. It is generally followed by abl. without a preposition. Z. § 451. 7. In *probatus alicui*, *probatus* is used adjectively, and expresses general or habitual approbation of his conduct: *probatus ab aliquo* would only express approbation of a *single* action, or particular.[1] 8. It is used as equivalent to *liberius justo:* to be Englished by '*too*.' 9. It expresses *carelessness* or *indifference* in money matters: but implies more; *prodigality*, *expensive habits*, the fruit of such carelessness. 10. *Diligens* '*saving*,' '*frugal*.' So *patre usus est diligente*, *indulgente*. xxv. 1, 2.

[3] 1. *Frangere*, to dishearten. It is opposed to *erigere*, as here, in Just. 22, 6, 7. *Hac victoria et Siculorum animi eriguntur*, *et Pœnorum franguntur*. 3. Either *se dare* or (as here) *se dedere alicui rei*, the latter expressing more strongly a total surrender of oneself. 4. Yes: e. g. *se totos libidinibus dedidissent*. Tusc. 1, 30. 5. Causes tried by *arbiters* in private houses. 6. *To come forward in a public character* = to *address* the popular assembly. *Ire in concionem* is merely to *attend* it as a listener, or mere voter, without taking any more active part in its deliberations.

[1] Probatus (adj.) is opposed to *minus probatus*.
[2] Græc. παρέρχεσθαι εἰς τὸν δῆμον.

ire in concionem.—7. Why are the imperfects *prodibat, gerebatur* used?—8. Distinguish between *invenire* and *reperire*. [Död. *invenire.*]

[4] 1. What should be observed in *non minus in rebus gerendis promtus quam excogitandis?*—2. Give the derivation of *callidus.*—3. Give Cicero's explanation of the word.—4. What does this passage show with respect to *calliditas?*

EXERCISE.

The disgrace of this [man's] early manhood[1] was blotted out by his very great exertions.[2]—I doubt not that he will give himself up entirely to literature.[3]—His mother was of a noble family.—Themistocles, having squandered his fortune, was disinherited by his father.—Nor did he judge less accurately of [what] was present than he conjectured ably of [what was still] future.—Themistocles is going to appear [as an orator] before the assembly of the people.—Themistocles, having blotted-out that disgrace by the greatest exertions,[2] became distinguished in a short time.

CH. II. [1] 1. Explain *autem.* [Milt. 4, 1.]—2. Explain *capessere rempublicam.*—3. What other phrase

[4] 1. The omission of the prepos. '*in*' before *excogitandis*, where, the notions being opposed to each other, we might rather have expected its insertion. 2. *Callus:* that horn-like hardness of skin, which long-continued manual labor produces on the palm of the hand, just below the fingers, &c.—Hence *calliditas* is "the acquired knowledge of the world and of men gained by experience and practice." (Död.) 3. *Versutos eos appello, quorum celeriter mens versatur: c a l l i d o s autem, quorum tamquam manus opere, sic animus u s u c o n c a l l u i t.* (de N. D. 3, 10, 25.) 4. That it does not necessarily imply *long* experience, Themistocles being very young. An acute mind and sound judgment learns its lessons of practical wisdom in a comparatively short time: experience cannot teach, without intellectual power, to infer the general principle from insulated facts.

CH. II. [1] 2. To *hold one's first public command* or *magistracy;* or *to appear for the first time as an orator before the people,* for the purpose of speaking on political questions[4]. 3. *accedere*

[1] Say: 'this [man's] disgrace of his early-manhood.'
[2] *Industria.* Sing. [3] *Litteræ.*
[4] This applies to Greeks only: of a Roman, the phrase generally means to hold the quæstorship, as the lowest of the great offices of state. *B.*

is equivalent to *capessere rempublicam?*—4. Distinguish between *respublica* and *civitas*.—5. Distinguish between *bello Corcyræo* and *in bello Corc.*—6. Explain *prætor*. [Milt. 4, 4.]—7. Is *ferocitas* always used of the 'wild courage of which barbarians and wild beasts are capable?'

[2] 1. Explain *metalla*.—2. What mines are meant? —3. By *largitione magistratuum* are we to understand bribes that the magistrates *received?* or bribes that they *gave?*

[3] 1. Explain *frangere* in *Corcyræos fregit*.—2. Would *maritimis prædonibus consectandis* be correct? [Pract. Introd. p. 118, note [b].]—3. By what *one* English word can *maritimi prædones* be construed?—4. What meanings have *frequentatives* in *are, ari?* [See question on *adventare* i. 7, 4.]—5. Explain *ornare*.—6. Explain *in quo*.—7. By what kind of sentence might *in* with the abl. of time be resolved?

[4] 1. What is the usual form for *by sea and land?*— 2. What other forms occur?

[5] 1. Explain *naves longæ*.—2. Why were they so called?—3. With how many banks of oars were *naves*

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ad rempublicam. 4. *Respublica* relates more to the *laws, affairs, administration,* &c., of the state: *civitas* to the state as a *body;* a *community.* 5. The abl. without '*in*' denotes the time generally: with '*in*' it denotes the time considered as made up of all its parts: so that *in bell. Corc.* would mean *during, throughout the war with the Corcyreans.* 7. Even when used in a good sense, it implies something of *fierceness:* of *proud defiance* of others.

[2] 1. 'Mines:' as v. 1, 3. 2. The silver mines near Mount Laurium, from which each citizen received 10 drachmæ a year, and the whole produce of which is said to have reached 100 talents a year.

[3] 1. To *depress* or *dishearten; drive to despair:* opp. *erigere.* 5. To furnish or supply with whatever is necessary to put or keep a person or thing in a good condition. 6. *in quo (bello).* '*In the course of this war.*' See answer to [1] 5. of this Cp. 7. By an accessory sentence of time, introduced by *quum, dum* = *while.*

[4] 1. *Terra marique* (as in Nep. de Reg.). 2. *Terra ac mari* (Cic. ad Att. 10, 4): *mari atque terra* (Sall. Cat. 53, 2).

[5] 1. Vessels of war. 2. From their shape; being longer and narrower than ships of burden. 3. Three; they were then called *triremes:* but *biremes, quadriremes,* and *quinqueremes* were

longæ generally built?—4. What kind of vessels accompanied a fleet of *naves longæ*, and for what purpose?

[6] 1. In a military sense what is *petere aliquem?*—2. How should *dicerentur* be construed?—3. What *affix* do many interrogatives take?—4. What acc. might be supplied after *miserunt?*—5. What part of speech is *consultum?*—6. When is this part of speech used?—7. In *quidnam facerent de rebus suis*, explain the force of *de*.—8. What is the general meaning of *facere de?*—9. What was the actual answer of the Pythia, as given by Herodotus?—10. *Respondit ut—se munirent:* explain the use of *ut* here.

[7] 1. Why is *valeret* in the subjunct.? [Pract. Intr. i. 109.]—2. What is the meaning of *id responsum quo valeret?*—3. What part of speech is *quo?*—4. Give an instance of this meaning.—5. *Persuasit consilium esse:*—when is *persuadeo* followed by the acc. with the inf.? when by *ut?*—6. Construe *eum enim significari murum ligneum*.—7. On what does *significari* depend? [*Milt.* 1. [3,] 5.]—8. Distinguish between *murus*, *mœnia*, *pa-*

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also used. 4. *Naves onerariæ*, to carry the provisions of the fleet, &c.

[6] 1. To *aim at* a person: or *direct an attack* against him. 2. Impersonally: "*it was said* that the Athenians," &c. [See Pr. Intr. Diff. 67.] 3. Pr. Intr. 398. 4. *legatos:* but *mittere* is often used absolutely, i. e. without an acc. expressed: as πέμπειν is in Greek, and *to send* in English. 7. *Facere* is used absolutely: and *de* = *concerning; with reference to.* 8. *De* after *facere* is generally to be construed by *with*.—Z. § 491.

9. τεῖχος Τριτογένει ξύλινον διδοῖ εὐρύοπα Ζεὺς
μοῦνον ἀπόρθητον τελέθειν, τὸ σὲ τέκνα τ' ὀνήσει.

10. The oracle was given for the *purpose* of being followed: *respondēre* therefore involves the notion of *advising* to do the thing recommended; and therefore is followed by *ut*, like verbs of *advising*, *persuading*, &c.

[7] 2. '*What the meaning of that answer was.*' 3. An adv. of place: *quo valeret* being literally '*in what direction it had its force.*' 4. See below, 4, 4; also Cic. de Nat. Deor. 3, 2, 5: '—*cohortabatur, ut meminissem, me et Cottam esse, et pontificem. Quod* eo, *credo*, valebat (= the meaning of which was, I imagine,) *ut opiniones, quas a majoribus accepimus de Diis immortalibus, sacra, cærimonias, religionesque defenderem.*' 5. With *persuade* = to *convince* anybody, it takes *acc.* with *inf.;* with to persuade *to do* any thing, *ut* with *subj.* 6. '*For* that this was the

ries, *maceria*. [D. *Murus*.]—9. Give the derivation of *mœnia*.

[8] 1. Has *tali* more force here than *hoc* would have?—2. Has it ever a depreciating meaning?—3. Give instances of its being used by Nep. with no intimation of either approbation or disapprobation.—4. Go through *Salamis*, *Trœzen*.—5. What conjectural reading is there for *ac sacra procuranda*?—6. What was the name of the Athenian citadel, or Acropolis?—7. Explain *sacra*.

EXERCISE.

I don't doubt but the state will be rendered more proudly-fierce, not only in the present war, but also ever afterwards. Having built such a fleet as no one [ever] had, either before or after, he waged war against the whole of Europe. The Pythia answered them, when they consulted (*partic.*) [the oracle], that they should build a fleet of three hundred ships. The meaning of that oracle was, that they should defend themselves by their ships: for that was the wooden wall which the god meant.

EXERCISE.

Alexander is going to wage war against all Asia, both by sea and land. Who persuaded Xerxes to attack the whole of Europe? He has such an army as nobody

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wooden wall meant:' as if it were, *eum enim esse murum ligneum, qui significaretur*. 9. From *munire*.

[8] 1. Yes: like τοιοῦτος, it here and elsewhere implies praise; '*this admirable*,' or '*excellent*' (advice). 2, 3. It sometimes has a *depreciating* force: e. g. *pro tali facinore*. It points out the thing stated emphatically, and calls attention to it, whether for the purpose of exciting *approbation* or *disapprobation*: e. g. v. 2, 1. x. 8, 3. 5. *Ad sacra procuranda* [B. D.] the *arcem* and *sacra* being so far separated as to make it somewhat improbable that they are notions connected by '*and*' (*D.*): and as Nep. afterwards says, *nullis defendentibus*, it is probable that he would here mark that the purpose was not *defence*, but the continuance of the religious rites. It is true indeed, *historically*, that the Persians had difficulty in taking the Acropolis: but this fact Nep. does not notice, but asserts generally that they took the city *nullis defendentibus, interfectis sacerdotibus, quos in arce invenerant*, 4, 1. 6. *Cecropia*, from *Cecrops*. 7. Like the Greek ἱερά it signifies all that relates to divine worship; but here, especially, the sacrifices offered to Minerva on the Acropolis.

ever had before. Are not the Athenians the principal object of attack? It is said that the Athenians are the principal object of attack. He persuaded the Athenians to send to Delphi, to inquire [of the oracle] what they should do. He persuaded the people to build a fleet of two hundred ships. He persuaded the people that a fleet of two hundred ships was building.

CH. III. [1] 1. Explain the difference between *terra* and *in terra.*—2. By what is *placet* in the sense of declaring an *opinion, determination, &c.* followed?—3. Why does *qui* take the subj. in *qui occuparent?*—and how are these words to be construed?—4. Can you assign any reason for the use of *que* rather than *et* in *longiusque barbaros progredi, &c.?*—5. What is there peculiar in: *eoque loco—interierunt?*—6. Give an instance of this from Nep.—7. With what limitation must the *omnes interierunt* be understood?—8. Distinguish in a general way between *at, sed, verum,* or *vero,* and *autem.*

CH. III. [1] 1. The prep. is expressed (according to Dähne) when what is said to be done '*by land*,' &c. takes up some considerable *time.* Thus, v. 2, 3, *pari fortuna in terra usus est.* But *terra proficisci, pergere,*[1] &c. 2. By the infin. act. or pass. or by *ut* with subj.[2] 4. It prevents the occurrence of three *trisyllables,* each with the accent on the first syllable, which would have been very monotonous: *lóngius bárbaros prógredi.* But the *que* would very probably have been chosen from other considerations: e. g. as adding a more *specific* statement to a more *general* one. [Pr. Intr. ii. 239.] 5. *Et, que, ac* have often an *adversative* force after a negative sentence: that is, are often used where *we* use *but.* [Pr. Intr. ii. 233, 241.] 6. Non *putabant—suspicionibus oportere judicari,* et *exspectandum dum se ipsa res aperiret,* iv. 3, 7.[3] 7. Only of the 300 Spartans and 700 Thespians. 8. *At* has an *adversative, sed* a *corrective* or *limiting* force; *verum* or *vero*

[1] This explanation is very doubtful. Hand says, the preposition is omitted in certain usual *formulæ,* but when there is no such formula it is expressed. He condemns the opinion of Herzog and others, that the abl. alone, as a *casus localis,* denotes 'a *wider extension* unconfined by any definite limits,' (Herz. ad Cæs. B. C.) Hand's words are: Quædam nomina *in formulam composita* simplici ablativo ponuntur, quæ *extra formulam* requirunt præpositionem: veluti dicitur *terra marique* sed *in terra.* (iii. p. 246.)

[2] The following are instances of *ut* with subj., *his placuit, ut tu in Cumanum venires* (C. ad Div. 4, 2.); quamobrem placuit ei, ut ad Ariovistum legatos mitteret, &c. (*Cæs. B. G.* 1, 34.) So with *visum est:* visum est, ut te facerem certiorem. C. ad Div. 8, 5, 2.

[3] So v. 1, 4. *Elpinice* negavit *se passuram Miltiadis progeniem in vinculis publicis interire,—seque Calliæ nupturam,* &c. So xviii. 6, 2; xx. 2, 2; xxv. 5, 4; 10, 4.

[3] 1. What expressions are there for fighting *a drawn battle* besides *pari prœlio discedere?*—2. Give the derivation of *anceps.*—3. Are all words in *ceps* derived from *caput?*—4. Is there any difference of declension between words in *ceps* from *caput*, and words in *ceps* from *capio?*—5. Go through *præceps* (headlong); *auceps* (= *aviceps*, bird-taker, fowler); *particeps* (sharer); *triceps* (three-headed).—6. What is *superare* in: *si pars navium—Eubœam superasset?*—7. In [3] what negligence is Nep. guilty of?—8. Give similar instances from him and other writers.

[4] 1. How do you construe *quo factum est, ut* . . . ?—2. Distinguish between *discedere* and *decedere.*—3. What is *exadversum Athenas?*—4. Does any other form of the word occur?—5. Does Nep. ever use *exadversus?*

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affirms the *truth* or *importance* of an assertion; *autem* carries on a train of thought already begun. Pr. Intr. ii. 461.

[3] 1. *Æquo Marte* (*L.*); *pari Marte* (*Curt.*); *æquâ manu* (*Sall.*); *æquis manibus* (*Tac.*) 2. *An-caput: an* being the Greek ἀμφί: hence *anceps* is properly having *a head on each side;* or (some say) *having heads all round.* 3. No: some are from *capio.* 4. Yes: those from *caput* make gen. *cipitis;* those from *capio* have G. *cipis.* 6. Superare *sc.* navigando; *to get above* or *beyond* it: used especially of *doubling a cape* (*superare promontorium*), and *crossing* a mountain. 7. The occurrence of *periculum—periculo* so near to each other. 8. So *mitteretur—miserunt*, Alc. 10, 1. *exissent—exierunt*, Pel. 2, 5. Even Cic. *atque ea sic definiunt, ut, rectum quod sit, id perfectum officium esse definiant.* De Off. 1, 3.

[4] 2. *Dis* being '*apart,*' *discedere* is *to go away from one another*, of two or more parties, and '*to go to a place different and remote from that where one was before:*' in *discedere* the reference is more to the place *to which* the person goes: in *decedere* to that *from which* he goes. Hence *decedere* is the regular word for *quitting* what one before *occupied* or *possessed:* e. g. for a governor's leaving his province;[1] for quitting *a place of residence* where one *would wish to stay*; also, for giving up a *right*, a *possession, &c.* which one should or might have maintained. 4. Yes: *exadversus. Ara enim Aio Loquenti, quam septam videmus, exadversus eum locum consecrata est.* C. de Divin. 1, 45, 101; where one MS. reads *exadversum.* 5. This form is found in Thras. 2, 7: *in secundo prœlio cecidit Critias, quum quidem exadversus*

[1] Ex Asiâ Sulla *decedens. Nep.* xxv. 4, 1. decrevere,—uti (legati) in diebus proxumis decem Italiâ *decederent* (*S.*); de suis bonis omnibus *decedere* (*C.*); *decessitque* jure suo (*L.*) But *discedere* ab armis: *discedere* victum: *discedere* in sententiam, &c. *Kritz ad Jug.* xx. 1. Numidæ in duas partes *discedunt* (*S.*)

—6. Does it always take the acc.?—7. What other word is there for *opposite to?*

EXERCISE.

There is [some] danger, that his plan will not be acceptable to the Lacedæmonians. There is some danger that they will not successfully resist the force of the Persians. The consequence was, that these [troops] did not withstand the force of the Persians, but all perished on the spot. I will not suffer you to advance further. It is something to have fought a drawn battle. Being pressed by a twofold danger, he did not dare to advance further. If part of our adversaries' fleet doubles the Cape, we shall be pressed by a twofold danger. They did not dare to remain where they were, *but* decided that the fleet should be drawn up opposite to Athens.

CH. IV. [1] 1. What is the meaning of *astu?*—2. What is the construction of *accedere*, 'to approach,' 'to go to'?—3. Distinguish between *interficere* and *occidere*. —4. Which of the two denotes a *sanguinary* death-blow?—5. Which is the usual and general term for putting to death?—6. What was the *arx* of Athens called? —7. What is the derivation of *Acropolis?*

Thrasybulum fortissime pugnaret: but *pugnare exadversus aliquem* can hardly be Latin. Lambinus and others read *adversus.* 6. No: sometimes the dat. and it is often used adverbially without a case. Ter. Ph. 1, 2, 38: *exadversum e i l o c o tonstrina erat quædam.* 7. *E regione* with *gen.*

CH. IV. [1] 1. It is the Greek ἄστυ: *'city' as opposed to 'country;' whereas* πόλις *is rather 'city' as 'a state;' a political body.* ἄστυ was used especially of Athens[1], as *urbs* of Rome. 2. Either *dat.* or *acc.,* or *ad* with acc.: as a general rule *ad* is expressed when the actually reaching the place or person towards which the motion is directed, is to be made prominent: without *ad* the assertion is more *indefinite:* the dative expresses the remoter relation. 3. Död. *interficere.* 6. The Acropolis. 7. ἄκρος *highest,* πόλις *city.*

[1] So Cic. de Legg. 2, 2, 5.—*postquam Theseus eos demigrare ex agris et in* astu, *quod appellatur, omnes se conferre jussit.*

[2] 1. What is to be attended to in the position of *quum?*—2. Why is *domos* in the pl.?—3. What regular order is observed when *suus* relates to *quisque?*—4. Is this order ever departed from?—5. When is it *usual* for the *suus* to be placed *after* the case of *quisque?*—6. What is the number of the verb after *quisque?*—7. Distinguish between *decedo* and *discedo.*—8. Explain *pares.*—9. What kind of assertions are *aio*, *affirmo?*—10. Explain *testari* as here used.—11. Why are *aiebat*, *testabatur*, *affirmabat* in the imperfect?

[3] 1. In *minus quam vellet, moveret*, why is *vellet* in subj.?—2. Construe *suis verbis.*—3. Distinguish between *suis verbis* and *suo nomine.*—4. *Misit—ut nuntiarent:* would any other construction be more common? [Milt. 4, [3], 5.]

[4] 1. How must *qui* be construed in *qui si discessissent*, &c.?—2. What must be supplied?—3. Into what tense would *discessissent* be changed, if the narration were direct?—4. Why is *cum* expressed in: *majore cum labore?* [Milt. 7, [4], 4.]—5. Does *longinquus* gen-

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[2] 1. That the nom. frequently precedes it. 2. Because *quisque*, though singular, implies a plurality. 3. That the *suus* immediately precedes the *quisque.* 4. Yes: now and then; *e. g.* Liv. 21, 48, 2, *in civitates* quemque suas *dimisit.* 5. When the case of *suus* is used substantively, or has particular emphasis [1]. 6. The pl.—*quisque* divides the whole number into its parts: it may be considered as explanatory of the true nom. 'they:' that is, 'each of them [2].' 7. Ch. 3, [4], 2. 8. Pares *Persis.* 9. Död. *dicere.* 10. To '*affirm positively;*' as if one could produce witnesses (*testes* [3]) to the truth of the assertion. 11. Because he made the assertion repeatedly.

[3] 1. It is referred to the mind of Themistocles; not related as a fact by Cornelius. 2. 'In his name.' 3. *Suis verbis* is used when a message to be delivered is put in a person's mouth, so that the words, though spoken by him, are really the words of the person giving the commission: *suo nomine* is used when a person gives another permission to act *for him, in his name*, but according to *his own* discretion.

[4] 1. '*And—they.*' 2. '*That,*' it being in oblique narration, as part of Themistocles's message. 3. Fut. perf. 5. To space:

[1] As in, *quid* quisque *habeat* sui:—*quod est* cujusque *maxime* suum (C.) Z. § 800.

[2] So in Greek, *ὅπῃ ἐδύναντο ἕκαστος. Xen.*

[3] Testari = *certissime affirmare, quasi testes alicujus rei certissimos citare possis.* Cf. C. Orat. 68. Hence of a future event, *test.* affirms the certainty, as if it had already happened.

erally refer to *time* or to *space?*—6. Construe *hoc eo valebat, ut, &c.*, and give an instance of this phrase.—7. Give the derivation of *statim*.—8. How does it get the meaning of '*immediately?*'—9. Explain *ingratiis*.—10. What is the force of *de* in *depugnare?*

[5] 1. Explain the use of *alienus* in: *alieno loco*.—2. Why is *potuerit* used instead of *posset* after *conflixit?* [See Pr. Intr. 1, 418, *a*.]

EXERCISE.

Themistocles sends the most faithful friend he had to Pausanias, to tell him, from him, that Athens was burnt down. Pausanias sent the most faithful slave he had to Themistocles, to tell him, from him, that the king was approaching the city [of Athens,] and that if he took [that city,] the soldiers of the fleet would not dare to remain. United we may be equal [to the Persians]: but if we disperse (*partic.*) we shall perish. Themistocles assured Eurybiades, that if they dispersed (*partic.*) they would perish. Themistocles gave-it-as-his-firm-opinion, that [if they kept] together, they might be equal [to the Persians,] [but] that if they dispersed, they would be destroyed one by one[4]. Let us depart, each to his own home.

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but occasionally, as here, to *time*.[1] 6. 'The object (*or* meaning) of which message was.' See above, ch. 2, [7], 2. 7. From *stat*, supine root of *sto*, with the adverbial termination *im*. 8. Do it *while you stand there; before you leave the spot*[2]. 9. *Gratia* was used in abl. plur. *gratiis* as adv. The old comic writers used it as a trisyll.; but the correct later form is *gratis*[3]. *Ingratia* does not seem to have existed except in the time of Tertullian; but *ingratiis, ingratis*, were formed as the opposites of *gratiis, gratis*. The comic writers said '*tuis ingratiis*,' '*amborum ingratiis*,' &c.: but afterwards the word was used adverbially. 10. '*To fight it out.*' See Milt. 2, [2], 5.

[5] 1. From meaning *what belongs to another and not to me*, it came to express *what is suitable* (or *favorable*) *to another and not to me: unfavorable*. So *suis ventis* = 'with a *favorable* wind.'

[1] E. g. Cæs. B. G. 1, 47, 4 (*l. consuetudo*): 5, 29, 7 (*l. obsidio*).
[2] The Germans say *stehenden Fusses*, 'on standing foot.'
[3] Zumpt and Hand both say we should read *ingratis*. The latter says: *omnibus in locis meliores libri scripturam ingratis confirmant* (iii. 379.)
[4] *singuli*.

CH. V. [1] 1. Does *eadem* agree with *gradu?*—Explain *gradu depelli.*—2. Give a similar phrase.—3. What is the force of *de* in such compounds?—4. Distinguish between *rursus* and *iterum.*—5. Why is the present particip. *verens* followed by the *imperf.* subj.?—6. Explain *id agi.*—7. What words are used for *breaking down* a bridge? and why is *dissolvere* here chosen?—8. What is the Lat. for '*to make a bridge over a river?*'—9. What is there remarkable in: *id agi ut pons—dissolveretur, ac—excluderetur?*—10. Can you give any other instances of this negligence from C. Nep.?—11. What is the Eng. of *persuadēre alicui aliquid?*—12. *Reditus in Asiam.* What kind of substantives are not uncommonly followed by another substantive with a preposition?

[2] 1. How are *quā—eādem* used here? [Milt. 3, [1], 2.]—2. Is there any thing remarkable in *reversus est?*

[3] 1. What is the construction of *hæc altera victoria?*—2. Why is *altera* used, not *secunda?*—3. Explain

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CH. V. [1] 1. No.—*Gradus* is the position assumed by a combatant, his vantage-ground: *gradu depelli* is '*to be driven from a favorable position;*' i. e. to be 'deprived of an advantage.' 2. *De gradu dejici:* as in Cic. de Off. 1, 23, *fortis vero animi et constantis est, non perturbari in rebus asperis, nec tumultuantem de* gradu dejici, *ut dicitur.* 3. To drive or cast *down*, i. e. from an elevation, *real* or *figurative.* So *spe* or *opinione* dejicere. 4. Död. *iterum.* Pr. Intr. ii. 624, &c. 5. Because *verens* is referred to *past time*, being connected with *fecit.* 6. Literally *that this was doing* = '*that it was now proposed*' or '*intended.*' 7. *Pontem rescindere, interrumpere:*—*dissolvere* is here used, because the bridge over the Hellespont was made of boats, and therefore must be destroyed by *disconnecting* these boats. 9. That the subject is *changed*, (*Xerxes* being the nom. to *excluderetur*) and yet *not expressed*[1]. 10. Yes: in 9, 3, of this very Life, *ut pons—dissolveretur atque ab hostibus circumiretur:* so xx. 1, 3. *Nam quum frater ejus Timophanes—occupasset, participsque regni posset esse* (i. e. *Timoleon*). 12. *Verbal* substantives, as *aditus ad portum: reditus in patriam, &c.* See Pr. Intr. ii. p. 271, *e.*

[2] 2. The perf. is generally *reverti* in authors who wrote before the Augustan age: though they use *revertor* and (infin.) *reverti.* See Z. § 209, in fin.

[3] 1. Supply *est.* 3. The *trophy*, i. e. the *result* of the vic-

[1] So Liv. 23, 18, 9, *donec pudor—avertit castrisque communitis Capuam concessit* (sc. Hannibal).

Marathonium tropæum; and give an instance of a similar use of *tropæum*.—4. Why is *possit* in the subj.?—5. Why are *Marathonio—tropæo* separated?—6. What is there peculiar in *maxima post hominum memoriam classis?* —7. What is the force of *de* in *devincere?* [Milt. 2, [2], 5.]

EXERCISE.

I fear that this victory cannot be compared with the victory of Salamis. (*Partic.*) If the bridge which Xerxes has made over the Hellespont, is destroyed, he will be prevented from returning into Asia. I fear that I shall not convince Xerxes that this is so. I fear that Asia will succumb to Europe. I fear that I shall again be driven from my vantage-ground by Themistocles. Xerxes was defeated at Salamis. Fearing that he may continue to wage war, I shall inform him that it is proposed to destroy the bridge.

CH. VI. [1] 1. Distinguish between *Phalericus* and *Phalĕreus*.—2. What does Cicero say of *Piræeus* or *Piræus?*—3. What were the names of the three basins of the Piræeus?—4. Translate '*to surround the Piræus with walls*' in two ways, using *circumdăre*.—5. What does *dignitas* here

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tory, is here put for the victory itself. So Cic. Tusc. Disp. 1, 46. *Salaminium tropæum*. 4. It is a less positive expression than the indicative, leaving the decision to the reader: = δύναιτ' ἄν. 5. To add emphasis to each. 6. It is rare in Lat. to modify a substantive or adjective by a substantive governed by a preposition: i. e. as *maxima* is here modified or defined by *post hominum memoriam*. See Pr. Intr. ii. p. 271, *e*.

CH. VI. [1] 1. *Phalericus* relates to things, *Phalĕreus* to persons: e. g. *Demetrius Phalereus*. 2. That the proper Roman ending of the acc. was *um*, not *a*. "*Venio ad* Piræea, *in quo magis reprehendendus sum, quod homo Romanus* Piræea *scripserim, non* Piræeum[1] (*sic enim omnes nostri locuti sunt*), *quam quod* in[2] *addiderim*." (Ad Att. vii. 3.) Bremi says the Lat. form was usually *Piræus, Piræi*. 3. *Aphrodision, Cantharos, Zea*. 4. *Piræeo mœnia circumdare*: or *Piræeum mœnibus circumdare*. 5. The beauty and splendor of its buildings.

[1] He had said: '*in Piræa quum exissem*.'
[2] Terence, Eun. 3, 4, 1: *Heri aliquot adolescentuli coimus in Piræum*.

mean?—6. What kind of beauty is generally expressed by *dignitas?*—7. What are the constructions of *æquiparare?*

[2] 1. How is *negarent* to be construed?—2. What are the forms for '*to prevent a man from doing any thing?*'—3. What is *prohibēre aliquem facientem?*

[3] 1. What part of speech is *alio* in: *alio* spectabat?—2. What is the meaning of *eo spectare?*—3. Give examples of this construction.—4. How is *atque* to be construed? what kind of words does it follow?—5. What was the *principatus* which the Lacedæmonians foresaw that the Athenians would dispute with them?

[4] 1. Construe *quam infirmissimos.* [Pr. Intr. i. 410, and note °.]—2. How is '*when they heard*' often to be translated?—3. What tense generally accompanies *postquam, ut, ubi,* &c.? [Pr. Intr. i. 514.]—4. Explain *instruere muros.*—5. How is *qui—vetarent* to be construed? is *qui* or *ut* the more common in this construction?

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6. The beauty that produces *admiration* and *respect:* of a person, it denotes *manly* beauty. 7. *Æquiparare* (= 'to make equal') *rem rei,* or *rem ad rem:* (= 'to equal' 'be equal to') *æquiparare rem* (or *aliquem*) *aliquâ re,* the acc. being the *person* or *thing equalled.* This is the more usual sense of the word.

[2] 2. Prohibēre ne *or* quo minus faciat (*the usual form*).
Prohibēre (aliquem) facere.
Prohibēre (aliquem) facientem.[1]

3. Properly, '*to prevent one who is doing a thing from going on with it.*'[2]

[3] 1. Adv. of direction to a place. 2. *To have this meaning* or *object; so quo, huc, &c., spectare.* 3. *Quo* or *quorsum hæc spectat oratio? what is the meaning* (or *object*) *of this speech?* properly, '*towards what point does it look?*' '*Demosthenes—φιλιππίζειν Pythiam dicebat. Hoc autem eo spectabat, ut eam a Philippo corruptam diceret.*' Divin. 2, 57, 118. 4. '*From what:*' it follows words of *likeness, unlikeness, equality, diversity, identity,* &c. Pr. Intr. ii. 194, p. 38. 5. The first place amongst the Grecian states, especially the *chief command* of their confederate fleets and armies.

[4] 2. By *postquam,* when the action to be mentioned did not take place till *after they had heard.* 4. *To make preparations for building them.* 5. *Qui.*

[1] Dähne quotes C. pro Lig. 5, 13, *et nos jacentes—prohibebis?* but this is quite a mistake: the passage is *et nos jacentes ad pedes* (who are lying at your feet) *supplicum voce prohibebis?*

[2] This construction, therefore, should be confined to persons who are, at least, *going to do any thing immediately.*

[5] 1. Distinguish between *primum* and *primo*. [Pr. Intr. i. 83.]—2. Distinguish between *præcipere*, *imperare*, *jubēre*, *mandare*.—3. What words are correlative to *quum?* —When is *tunc* correlative to *quum* in reference to past time? [Pr. Intr. ii. 868, 869, (*j*).]—4. How may *ut tum exirent—quum*, *&c.* be construed?—5. Does not the use of *interim* here overthrow Döderlein's distinction, that *interim* relates to a p o i n t of time, *interea* to a s p a c e or period of time?[1]—6. When is '*whether*'—'*or*' to be translated by *sive—sive* (*seu—seu*)? [Pr. Intr. i. 456. ii. 543, &c.]—7. What is generally used instead of *et nullus?*—8. How is *et* to be construed in *et undique?* and when has it this force?—9. How may *quo factum est, ut* be construed?—10. What are *sepulcra* here?

EXERCISE.

The Lacedæmonians endeavored to prevent the Athenians from surrounding the Piræus with walls. [*Translate* '*s u r r o u n d i n g with walls*' *both ways.*] I don't know whether the Piræus does not equal the city itself in beauty. [Pr. Intr. i. 116. ii. 455–457.] It seems to me that I have a sufficient excuse for saying that nobody ought to undertake that embassy. The other ambassadors set out, when they heard that the wall was raised to a sufficient height. The object of this is very different from what you imagine.[2] They wish it to appear, that the object of this is, that there may be no fortified places for the enemy to occupy. The object of this was, that the Athenians might be as weak as possible. The Lacedæmonians sent ambassadors to Athens, to forbid the walls to be begun. In this war Themistocles' ob-

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[5] 2. Död. *jubēre.* 3. *Tum, tunc;—tunc*, when a definite point of past time is meant, = '*eo ipso tempore*' (*quum*), &c. 4. '*Not to set out, till,*' *&c.* 7. *Nec quisquam* or *ullus.* 8. By '*but:*' it has this force after negative propositions. See above 3, [2], 5, of this Life. 10 'Gravestones.'

[1] Hand says: "agnoscimus in *interim* unitatem temporis, quâ duæ res continentur: hoc est, alteram rem in idem tempus incidere in quo altera agitur. *Interea* autem duas res componit uno in tempore apparentes. Sed facile fieri potest, ut hæc rerum ratio cum illâ temporis ratione commutetur; *neque unquam vulgaris usus discrimina servavit, sed promiscue hæc vocabula ad unam notionem temporis communis exprimendam adhibuit.*" (iii. p. 421.)

[2] *Putare.*

tained great[a] glory[s] amongst all nations.[1] Themistocles directed them to spare no place, *but* [5, 8] to build the walls of chapels and tombstones.

Ch. VII. [1] 1. What is the force of *autem* here? [Milt. 4, [1], 1.]—2. What tense is *venit?*—3. What similar expression have we had to *causam interponens?* [Milt. 4, [1], 3.]—4. Construe *ducere tempus.* What '*time*' is meant? and what other verb is used in the same sense?

[2] 1. What is Döderlein's distinction between *interim* and *interea?* Does it always hold good? [Ch. 6, [5], 5.]—2. What is probably the force of *con* in *consecuti?*—3. What do substantives in *io* mean?—4. What is *munitio* here?—5. What is the derivation of *Ephorus?* State the number and power of the *Ephori.*—6. What is *accedere* or *adire ad aliquem?*—7. What is *contendere?* —8. Who are meant by *his?*—what would be the usual pronoun?—9. Is *æquum est* always followed by the acc. with infin.? if not, what other construction is there? [Pr. Intr. ii. 818.]—10. Why is *haberetur* in the subj.? —11. Distinguish between *fidem habēre* and *fidem ad-*

Chap. VII. [1] 4. '*To put off the time:*' properly 'to *draw* out (or *lengthen*) *the time* before he did it:' i. e. the time of his public audience. So *tempus trahere:* Sall. and Auct. B. Alex. Cæs. (*B. G.* 1, 16, 4) has *diem ex die ducere.*

[2] 2. That they not only followed, but also *came up to* and *joined* him. It may be construed either by the simple '*followed,*' or by '*arrived,*' it being understood that it was *after him.* 3, 4. Properly the *act,* but also the *effect* of that act: e. g. *munitio* is either '*the act of fortifying,*' or '*fortification.*' 5. ἐφορᾶν. See Keightley's Greece:—or Dict. of Gr. and Rom. Antiqq. 408, *b.* 6. To '*have an audience of.*'* 7. To *assert* with vehemence and *positiveness.* 8. *His* is here used for *ipsis,* to denote *the Lacedæmonians*[2]. 9. Sometimes by *ut.* Z. § 623. 10. In obliq. narration: also perhaps by Pr. Intr i. 476. (*end.*) 11.

[1] 's' means that the word so marked should stand last: 'a' that it should stand first: 's' that an adjective and substantive so marked should be separated.

[2] *Hic* is a favorite pron. with Corn. Nep.; he uses it for the reflexive *sui* in several passages. xxiii. 7, 2, *quod cum* his *paçem fecissent:* 9, 4, *ne ille inscientibus* his *tolleret:* 10, 6, *magno* his *pollicetur præmio fore.*

* In this sense the preposition is usually omitted. Freund, and Krüger, Lat. Gram. 305, Anmerk. 2, p. 411. K., therefore, thinks *adire ad magistratus* in this chapter [1] was necessary to avoid the figurative meaning of *adire aliquem.*

hibēre.—12. Why *explorarent?*—13. Why *retinerent?* [Pr. Intr. i. 460, (*c*), 3.]

[3] 1. Construe *gerere morem alicui.*—2. What verb of *commanding* does not, as a general rule, take *ut?* [Pr. Intr. i. 76.]—3. What does *prædixit* mean here?—4. What Greek verbs are used in the same way?—5. When is *ut ne* used for *ne?* [Pr. Intr. i. note* p. 38. This is the only instance in Nep.]

[4] 1. Distinguish between *profiteri* and *confiteri.*—2. Distinguish between *dii publici, patrii, penates.*—3. Why is *quod possent,* &c. in subj.?

[5] 1. Why is *esse* in the infin.?—2. How must it be construed? [Pr. Intr. i. 460, (*c*), 1.]—3. Is there any thing peculiar in *oppositum?*—4. What is the Lat. for '*to suffer shipwreck?*'—5. What is there peculiar in *fecisse naufragium*[2]?—6. Are there any other examples of this in Nep.?—7. How had the Persians twice *suffered shipwreck* in collisions with Athens?

Fidem habere alicui is 'to *trust* or *believe* him:' *fidem adhibere* is '*to show all good fidelity*' in a work[1]. 12. *Qui = ut illi.*

[3] 1. *Mos* is a person's *will* or *humor: morem gerere alicui* is, 'to gratify a person by doing *his* will:' 'to comply with a man's wishes:' 'grant his request,' &c. 3. *To tell* a man (of course *beforehand*) what he is to do: to *charge* him. Hence it takes *ut* with subj., like other verbs of commanding. 4. προειπεῖν and προαγορεύειν.

[4] 1. Dŏd. *fateri.* 2. *Publ.* the national gods of Greece: *patrii* those of Attica: *pen.* each man's household gods. 3. In oblique narr. as an assertion and opinion of Themistocles, '*which* (he maintained) *they might lawfully do,*' *&c.*

[5] 3. It agrees with the apposition *propugnaculum* instead of the subst. *urbem.* This is very common when the apposition is the stronger notion. 5. One should expect *fecisset,* the sentence being a subordinate sentence in oblique narration. Sometimes, however, the inf. is found, especially where a *relative* may be resolved into a conjunction with the demonstrative (as *apud quam = et apud hanc*); so that the sentence becomes virtually a principal sentence, connected *co-ordinately* with the preceding one. This is an imitation of the Greek construction. Z. § 603, (*c*). 6. Yes: Alc. 11, 6, *quibus rebus effecisse:* Dat. 5, 4, *quo fieri.* 7. At Marathon and Salamis: '*suffering shipwreck*' being a figurative expression for being worsted: and though Marathon was not a sea-fight, yet it

[1] Hence *quibus fides adhiberetur* cannot be the right reading here.
[2] *Facere naufragium* is, of course, a *figurative* expression here for being worsted in a sea-fight.

[6] 1. Why is *qui—intuerentur* subj.?—2. Of *potius* and *magis*, which denotes quantity (or *degree of intensity*), and which *preference* or *selection?* [Pr. Intr. ii. 437, 9.]—3. What is *intueri?*—4. What would *remitterent* be in direct narration? [Pr. Intr. i. 460, (c), 3.] —5. Why is *miserant* in the indic., though it is a subordinate sentence in oblique narration?

EXERCISE.

He told the ambassadors, not to demand an audience of the king, till he had set out. He told them to spin out the time as much as possible. He told them not to comply with their request, till he was restored to his country. Send good and distinguished men, [men] whose report you would believe, to inquire into the matter: in the meanwhile retain me as your hostage. I fear that we shall again suffer shipwreck before your city. Themistocles stoutly-maintained before the Ephori, that the ambassadors were not to be-trusted.—☞ *Turn the speech of Themistocles from* 'Athenienses suo consilio' *to the end of the chapter into direct narration.*

CH. VIII. [1] 1. What were the *testarum suffragia?*—2. Explain the nature of *ostracism.*—3. What is the deriv. and meaning of *suffragium?*—4. Decline *Argos.*

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caused the failure of that expedition in which the *naval forces were all along co-operating* with the land forces.—*Classes*, however, is inserted to *complete* the fig. consistently: it was the *power* of Persia that was *shipwrecked.*

[6] 1. It gives the *ground* why the Lacedæmonians were unjust, and would therefore be in the subj. even in direct narration. 2. *Magis*, the former;—*potius*, the latter. 3. '*To have an eye to,*' in one's conduct. 5. Pr. Intr. i. 466, *b*. See also Milt. 3, [4], 1, on *trānsportaverat.*

CH. VIII. [1] 1. Ostracism, ὀστρακισμός. 2. See Keightley's Greece, p. 76; Grecian and Roman Antiqq. p. 135, *a*. 3. *Subfrangere:* it is therefore a *fragment*, especially of *pottery, a potsherd:* and hence, from the custom of voting by such fragments (as sometimes with pebbles, ψῆφοι), it came to mean a *vote*[1]. 4.

[1] Wunder, however, with whom Frëund agrees, derives it from *suffrago*, an *ankle-bone* or *knuckle-bone.* And certainly the ā in *suffrāgium* is against the derivation from *frango: frăg-ilis, &c.*

[2] 1. Explain *cum* in: *magnâ cum dignitate*. [Milt. 7, [4], 4.]—2. Since *ejus* refers to the nom. of the sentence, would not *suas* be more regular?—3. Why is *fecisset* (in *quod—fecisset*) in the subj.? [Pr. Intr. i. 461, *end*.]

[3] 1. How must *hoc crimine* be construed?—2. Give the meaning of *crimen*. [Milt. 8, [1], 2.]—3. What tense is used with *postquam*, *ut*, *ubi*, to denote when or after a person *had done* so and so[3]?—4. How may *quod—videbat* be construed?—5. How is *ne* construed after verbs of *fearing*?—6. *Ne propter se*, &c.: the nom. is here *Lacedæmonii et Athenienses*, how is it that *se* can be used of *Themistocles?* [Pr. Intr. i. 369.]—7. Where was *Molossia?*—8. *Cum quo ei hospitium fuerat*:—why is *cum quo* used, not *quocum?*—9. What was *hospitium?* Give the corresponding Greek term, and how may it be translated?—10. Why is *fuerat*[5] used?—11. What makes this probable?—12. Quote passages to prove that '*guest-friends*' (ξένοι) might cease to be so.

The nom. and acc. sing. are of the Greek form, τὸ Ἄργος. The pl. is *Argi*, *orum*, *&c.*—*Argos* is probably acc. plur.—*Argos* sing. being used principally by poets and geographers[1].

[2] 2. Yes: we must consider *ejus* used, because the Lacedæmonians are the principal subject of the whole sentence. (*B.*[2])

[3] 1. '*On this charge*.' See Milt. 8, [1], 1. 4. By the *pres.* participle. 8. Perhaps here the reason may be, that *quocum*[4] would have brought together three similar endings: *Molossorum regem*, *quocum*. For the general rule see Pr. Intr. ii. 81, p. 253. 9. A mutual agreement to receive one another with friendship and hospitality, &c. The Greek term was ξενία, which Mr. Keightley translates '*a guest-friendship*.' 10. Prob. the *guest-friendship* which *had* existed, had been broken off. 11. Thucydides mentions that Admetus was then *not on good terms* with Themistocles. (Ἄδμητον) ὄντα αὐτῷ οὐ φίλον. 1, 136. 12. This appears from *Xen. Ages.* 2, 27: διὰ τὴν πρόσθεν Ἀγησιλάου ξενίαν: and Cic. Verr. 2, 36, 89, *hospitium renuntiat*.

[1] Varro L. L. 9, 50, 150: Græcanice *hoc Argos*, quum Latine *Argi*.

[2] Dähne says, with reference to Nepos the relater, but *this* reason would nearly *always* justify the use of '*is*' for '*suus*.'

[3] Obs. the English idiom is often the same: '*when he heard*,' *&c.*

[4] But see Milt. 1, [2], 7.

[5] *Bremi* holds with Heusinger, that *fueram* (from the old *fuo* = φύω) has sometimes nearly the meaning of *eram*, as ἐκπεφύκειν. He quotes from Nep. Attic. 7, 1, *Quæ amicis suis opus fuerant ad Pompejum proficiscentibus, omnia ex sua re familiari dedit.*—The explanation given (from Dähne) is far preferable.

[4] 1. In *in præsentia* is *præsentia* abl. sing. from *præsentia*, or neut. pl. from *præsens?*—2. In *quo majore religione se receptum tueretur*[1], does *religione* belong to *tueretur* or *receptum?*—3. Explain *arripere.*—4. Explain *cærimonia.*—5. Explain *recipere aliquem in fidem.*—6. *Inde non prius egressus est, quam rex eum—reciperet.* Would any other construction be correct? if so, what?—7. When is the *imperfect subj.* after *priusquam* and a *past* tense preferred to the *perfect indicative?* [Pr. Intr. i. 500 (*end*), and 501[2].]—8. What should be observed in this use of the imperf. subj. after *priusquam* and a past tense?—9. In what other construction is a preceding *completed* action put in the *imperf.* subj.?

[5] 1. Explain *publice.*—2. What is the word for

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[4] 1. Abl. sing. according to both *Hand* and *Döderlein.* 2. To *tueretur*[3]: *receptum* = ἂν ἀποδεχθέντα, '*if he should be received.*' (*Dähne.*) 3. '*To snatch hastily:*' so Alcib. 10, 5: *quod vestimentorum fuit a r r i p u i t.* 4. Either (*subjectively*) *religious reverence* as a *feeling* (which is the meaning here): or (*objectively*) an *act of outward worship* by which that reverence was manifested[4]. 5. '*To give him a promise of protection.*' *Fides* is *confidence* and the *belief* founded upon it: hence it comes to mean the *grounds* or *effects* of *confidence : belief* or *trust; credit, fidelity, honesty; promise, protection.* 6. Yes: *inde non prius egressus est, quam rex eum—r e c e p i t.* 8. That the imperf. is so used, though from the usual accuracy of the Roman idiom in marking the *completion* of one action before another began, one might have expected the *pluperfect:* e. g. Themistocles did not quit the sanctuary till Admetus *had given* him a promise of protection. 9. In the form *quum interrogaretur,* &c. not *interrogatus esset.* Pr. Intr. i. 415, a.

[5] 1. 'In the name of their respective states:' opp. *privatim.* 2. *Palam* opp. *clam, occulto, secreto, ex insidiis.*

[1] Bremi says: *receptum* is purposely thrown into the participial form, *for* Themistocles made sure of a reception, but it was a great object to him to *confirm* this, and make it more binding by the religious solemnity of the circumstances and manner of it.

[2] Kritz says: Conjunctivus—licet rarius cum hac voce (*priusquam*) conjungatur, potestate multum differt ab indicativo: quia res illa ad quam respicitur, non ut *certa* ponitur, sed ita, ut *in cogitatione adhuc* versetur, et quadam quasi conditione teneatur.—Cic. de Or. 1, 59, *tragædi quotidie a n t e q u a m p r o n u n c i e n t, vocem sensim excitant;* quo significatur non facta jam pronunciatio, sed *pronunciandi consilium.* De Off. 1, 21, 13, *in omnibus negotiis p r i u s q u a m a g g r e d i a r e adhibenda est præparatio diligens,* i. e. priusquam *tibi* recte suscipi posse *videntur.* (Ad Cat. 4, 5.)

[3] Tac. Ann. 1, 39, religione sese tutabatur.

[4] Bremi: *non solum s a n c t i t a t e quæ etiam hominibus tribuitur, sed etiam religiosâ v e n e r a t i o n e.* Cic. Balb. 24, 55. *Sacra Cereris—s u m m â majores nostri religione confici c æ r i m o n i â q u e voluerunt.* So Plin. 6, 27, 31, *ipse in m a g n â c æ r i m o n i â.*

publicly opp. secretly, &c.?—3. Distinguish between *monēre* and *admonēre*.—4. What is the meaning of *consulere sibi?* [Pr. Intr. i. 233.]—5. Construe *consulere aliquem: consulere in aliquem*. [Pr. Intr. i. 233.]—6. Explain *esse* in *difficile enim esse*. [Pr. Intr. i. 460, (*c*), 1.] —7. What is the usual word for *accompanying* a person to a place for the purpose of affording him protection, or showing him respect?

[6] 1. What are the words for *going on board* a ship?—2. Distinguish between *quis sit aperit*, and *qui sit aperit*.—3. *Si se conservasset:* does *se* relate to the nom. of the sentence?—4. Explain its use here. [Pr. Intr. i. 369, 370.]—5. Why is *conservasset* the pluperf.?

[7] 1. Before what words is *at* often found?—2. Distinguish between *procul* and *longe*.—3. With reference to this distinction, how may *procul ab insulâ* be best translated?—4. Explain *salum*.—5. Distinguish between *gratiam habēre*, *gratiam referre*, and *gratias* or *grates* (not *gratiam*) *agere*.—6 Give the corresponding Greek phrases.

EXERCISE.

Themistocles feared that he should be condemned of high treason in his absence. When Themistocles heard this, he went on board. The Athenians and Lacedæ-

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3. *Præterita* ADMONEO memori te mente: *futura*,
Ut monitus discas quæ sint, caveasque, MONEBO.

This, however, does not quite hold good of *admoneo*. 7. *Deducere*.

[6] 1. *In navem adscendere, navem conscendere*[1]*: escendere* is *to climb up* or *ascend* to a place where one shall be *elevated above others: in rostra*, to ascend the rostrum: *in malum*, to climb up a mast. 2. *Quis sit* would be to give his *name*, &c., to distinguish him from others; *qui sit* relates more to *quality;* his *rank*, *position*, &c.[f] 5. The promise would not be due till the master of the vessel *had* saved him.

[7] 1. Before personal pronouns. Pr. Intr. ii. 462. 2. Dŏd. *procul*. 3. '*At some distance from the island*.' 4. *The open sea:* opp. the harbor, &c. 5. Dŏd. *gratias agere*. 6. *Gratiam referre* = χάριν ἀποδιδόναι. *Gratiam habēre* = χάριν εἰδέναι or ἔχειν. *Gratias* or *grates agere* = χάριν λέγειν.

[1] Datam. 4, 3. Hann. 7, 6.

[f] Compare Z. § 134. *Note*. Krüger, Lat. Gram. p. 573 and Kritz, ad Cat. 44, 5 maintain this distinction, but read *quis* sit.

monians sent ambassadors to demand, in the names of their respective states, that Themistocles [should be given up.] Do not give up one to whom you have solemnly promised your protection. Themistocles felt that, since his being given up was demanded by the ambassadors of the Athenians and Lacedæmonians, he must provide for his own safety. I will inform the captain who [and what] I am, and promise him a great [reward] if he saves me. Themistocles prayed [him] not to give him up, for it was difficult, [he said,] to provide for his own safety. After Themistocles was landed (*partic.*), the ship was carried by a violent storm to Naxus. Themistocles being landed, thanked the captain. I must perish if I land there.

CH. IX. [1] 1. Distinguish between *plerique* and *plurimi*. [Pref. [1], 7.]—2. What word appears to be superfluous, *scio plerosque ita scripsisse, &c.?*—3. With what verbs are *ita, sic*, thus used in an *apparently* superfluous manner?—4. Does the *ita* always refer to an inf. clause?—5. How may the force of *potissimum*[1] be given in English?—6. Supply the ellipse in: *quod ætate proximus, qui—reliquerunt—fuit.*

[2] 1. To what tense of ἥκω does the perf. *veni* correspond?—2. What word for '*house*' has also the meaning of *family?*—3. Is *Græcus* or *Graius* the more usual word for *Greek* in prose? [Pref. [3], 5.]—4. Construe *qui plurima mala omnium Graiorum in domum tuam intuli.* —5. Govern *omnium Graiorum.*—6. What principle may possibly have led Nep. to choose *que* rather than *et* or *ac* in: *patriamque meam defendere?*

CH. IX. [1] 2. The *ita*, which is afterwards explained by the inf. clause. Z. § 748. 3. With verbs of *hearing, affirming, doubting, learning, persuading* oneself, &c. 4. No: sometimes to a clause with *ut* and the *subjunctive*. See Pr. Intr. ii. p. 264. Diff. of Idiom 28. 5. By '*in preference to all other historians*,' or simply, '*rather than any one else.*' 6. *Quod ætate proximus fuit* (*Themistocli, ex iis*) *qui, &c.*

[2] 1. To the pres.: for ἥκω, like *veni*, is 'I am come.' Θεμιστοκλῆς ἥκω παρά σε. 2. *Domus.* 6. Pr. Intr. ii. 236, 240, 244.

[1] Milt. 1, [2], 6. Pr. Intr ii. 888.

[3] 1. What is the Greek for *in tuto esse*, and in what cases is *tutum* used substantively in this way?—2. Of *cœpisse* and *incipere* which is '*to make a beginning*,' and which is '*to begin*' unemphatically? which refers most to the beginning of a *state* of things?—3. Give the Lat. phrase for '*making a bridge over a river*.'—4. Why is *dissolvere* here used instead of the usual words for breaking down a bridge?—5. What *are* those usual words? [Supra 5, [1], 7.]—6. What is there irregular in *dissolveretur—circumiretur?* [Supra 5, [1], 9.]

[4] 1. When is '*now*' *nunc* and not *jam?*—2. What is the force of *exagitare?*—3. How does Död. distinguish between *cunctus* and *universus?*—4. How is the Eng. present translated in a sentence connected with a principal sentence in the fut.? e. g. '*if I do this, I shall*,' *&c.* [Pr. Intr. i. 415.]—5. How must '*to have a pleasant companion in anybody*' be translated into Lat.?—6. Distinguish between *hostis* and *inimicus*.—7. What may have led Nep. to use *inimicus* here rather than *hostis?* —8. Is *colloqui aliquid*[1] *cum aliquo* (= '*to talk over any thing with anybody*') a usual construction?—9. What *is* the usual constr.?—10. Give a similar instance to *annum temporis dare*.—11. What is the force of *de* in: *de his rebus?*—12. What peculiarity is there in: *ut—venire patiaris?*

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[3] 1. ἐν τῷ ἀσφαλεῖ εἶναι. (*Thuc.*) In acc. and abl. with prepositions: e. g. *in tutum pervenerunt*, xii. 4, 3. 2. Död. *incipere*.

[4] 1. *Nunc* is '*now*' of the present time, and often emphatically of present circumstances. P. I. ii. 865. 2. To *chase* and *drive out* like a wild beast. 3. *Cuncti* = 'all, *really* combined:' *universi* = 'all combined in *our manner of conceiving them*.' 5. '*Anybody*' must be the acc. after the verb, and *companion* be put in apposition. '*You will have anybody, a pleasant companion*.' 7. To mark the antithesis between *amicus* and *inimicus*. 8. No. 9. *Colloqui de aliquâ re cum aliquo*. 10. Cæs. B. C. 1, 3. *Sex dies ad eam rem conficiendam spatii postulant*. 11. = *quod attinet ad*; '*with respect to*.' 12. The acc. *me* is understood, being *implied* by the preceding *mihi*.

[1] With *colloqui res* may be compared *instituta majorum—disserere*. Sall. Cat. 5, 9.

EXERCISE.

I know that Thucydides has written, that Themistocles passed over into Asia in the reign of Artaxerxes. I know that most authors have stated that Themistocles inflicted more evils on the house of Xerxes than any other of the Greeks. After the battle of Salamis Xerxes returned into Asia. If it is necessary, we will destroy the bridge which you have made over the Danube. If I obtain your friendship, I shall feel[1] that I am freed from danger. If I shall be [chased and] driven out by the whole confederate body of the Greeks, I shall fly to you. If I obtain your friendship, you will have in me a good friend. I beg of you to talk-over these subjects with me. At the end of a year I will come to you.

CH. X. [1] 1. Why is *hujus* separated from *animi magnitudinem?* [See chap. 1, [1], 5.]—2. What does *talis* imply?—3. What is the force of *venia* in *veniam dare?*—4. Distinguish between *mirari*, *admirari*, *demirari*. [Pref. [3], 4].—5. *Litteris sermonique Persarum:* distinguish between *litteræ* and *sermo*.—6. How does Dähne explain the present subj. *dicatur* after *eruditus est?* [See above, chap. 1, [1], 8.]—7. Who are *hi qui in Perside erant nati?*—8. What is the statement of Thucydides?

CH. X. [1] 2. '*Such*' = '*so great*,' tantus. 3. Simply '*permission*.' 5. The simplest explanation is that *litteræ* = the *literature of the Persians;* the *study of their authors: sermo*, *conversation* with them[2]. 7. Dähne considers it a periphrasis for = *Persæ:* but this puts so absurd an hyperbole into the mouth of Corn. Nep., that I can hardly imagine him to mean Persians, but the Asiatic *Greeks* about the Persian court: to whom the Persian was indeed very necessary, and a language constantly used by them, but not their *mother* tongue.

[1] *Intelligere.*

[2] The (less probable) explanation, which Bremi seems to prefer, is that *litteræ* refers to the *knowledge of the Persian customs and manners; sermo* to 'the *language*.' This word, he says, is seldom used in the sense of *lingua* in the older writers, but is found in Nep. Hannib. 13, 2, *Græco sermone.* Attic. 4, 1, *sermo Latinus:* and in Cic. Brut. 35. It is common in *Quintilian.*

[2] Explain Themistocles's return from the Persian court *in Asiam*.

[3] 1. What would be the Greek phrase for *quæ ei panem præberet?* Give the probable meaning of *panis* and *opsonium* in this passage.—2. Go through *Myuntem*. —3. By *oppidum* must we understand *Athens* or *Magnesia?*—4. Was then the exile Themistocles buried at Athens?

[4] 1. What is the fuller form of *multimodis?* Prove this from Cicero.—2. What is the force of *neque* in *neque negat?*—3. Distinguish between the verbs that express to *take*, s u m e r e, c a p è r e, p r e h e n d e r e.—4. How may *neque negat* be construed?—5. What should be observed in *sua sponte?* [Milt. 1, [4], 5.]—6. Distinguish between *sua sponte* and *ultro*.—7. Why is *pollicitus esset* the subj.?

[5] 1. What is the derivation of *quoniam?* [Pr. Intr. ii. 840.]—2. Of *quia* and *quoniam*, which agrees best with ἐπεί, which with ὅτι? which with '*because*,' which

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[2] *Asia Minor* is meant, which in the time of Cornelius was the Roman province of *Asia*[1].

[3] 1. εἰς ἄρτον. '*Bread*' is mentioned as the *principal food* of man: i. e. for the *necessaries* of life: *opsonium*, which is properly any food (except bread) that was *cooked* or *dressed by the aid of fire*, is used for *the delicacies of the table*, the more luxurious articles of food, dress, furniture, &c. 3. *Athens*: the tomb of Themistocles existed, even in the days of the geographer Pausanias[2], near the largest basin of the Piræus. 4. See the statement of Thucydides, reported at the end of this chapter.

[4] 1. = *multis modis*. Cic. Orat. 45, 153. *Sed quid ego vocales? Sine vocalibus sæpe brevitatis causa contrahebant, ut ita dicerent, m u l t i m o d i s, t e c t i' f r a c t i s.* 2. = *nec tamen:* as Ages. 1, 4. Phoc. 2, 5, &c.

3. Sumimus *usuri;* capimusque ut *possideamus:*
Prendimus illa, *manu* volumus quæcumque *tenere*.

See Död. *sumere*. 4. 'Without *denying*:' but better here '*though he does not deny*,' or (since this is the real meaning) '*though he allows*.' 6. Död. *sponte*. See Milt. 1, [4], 8. 7. Because the statement is made *not as an historical fact* by Nepos, but as the statement of Thucydides.

[5] 1. *Quom* = *quum* and *jam*. 2. *Quia* = ὅτι, '*because*.'

[1] So Hannib. 8, 4, and Cic. Leg. Man. 3, 7, in *A s i a luce*.
[2] *I. e.* in the second century after Christ.

with '*since?*' [Pr. Intr. ii. 841.]—3. Which describes rather the *occasion* of an action or the *opportunity* for performing it, than the *cause* or ground of it? [Pr. Intr. ii. 840.]—4. Does *quod* ever state a *real* cause as such, and not merely an *alledged* or *supposed* cause? [Pr. Intr. ii. 841, *d.*]—5. Give the deriv. of *quia*. [Pr. Intr. ii. 840, note.]—6. Does *quoniam* govern the subj.?—7. Why then is *concederetur* the subj.?

EXERCISE.

I admire his greatness of mind. We admire the greatness of mind [that characterizes] such men. Themistocles addresses the king with much greater readiness and fluency than this man can, who was born in Persia. If you choose to follow my counsels, you will conquer Greece. Themistocles returned to Magnesia with great presents bestowed upon him by the king. I will present you with this city, to supply you with bread. The king promised to give Themistocles the city of Lampsacus, from which to supply himself with wine. There are [still] remaining in our days two monuments *to* Themistocles. C. Nepos says that Themistocles died at Magnesia of [some] disease: though he allows that his bones were privately buried in Attica by his friends. I despair of being able to make good what I have promised the king with reference to the conquest of Greece. I fear that you will not be able to make good what you have promised the king. [*Begin with rel. clause.* See Pr. Intr. i. 30.]

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quoniam = ἐπεί, '*since*.' 3. *Quoniam*. 4. *Quod* has often the objective meaning of *quia*. 5. From an obsolete plural *ques*, to which *quibus* belongs; as *tria* from *tres*. 6. No. 7. It is given as the statement made by Thucydides. So *esset damnatus*.

ARISTIDES.

CH. I. [1] 1. Distinguish between *æqualis*, *par*, *similis*.—2. What is the sense of *æqualis* here?—3. What case or cases does *æqualis* govern?—4. What is its general construction in the sense of contemporary?—5. What is the Lat for '*my contemporary*,' or '*a contemporary of mine?*'—6. Is *Themistocli* the gen. or dat.?—7. Go through *Themistocles*.—8. What is the force of *itaque* here?—9. What is the meaning of *principatus* here?—10. What is the deriv. of *obtrectare?*—11. What then is the literal meaning of *ob-trectare?*—12. Does it generally imply envy and bad feeling?—13. Prove this.—14. Is *obtrectare* ever used of things?—15. What case does *obtrectare* govern?—16. How does Död. distinguish between *obtrectatio* and *invidia?*

[2] 1. What should you remark with respect to the tense of *antestaret?*—2. What does *innocentia* mean

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CH. I. [1] 1. Död. *æquus*. 3. Gen.[1] or dat. 4. Gen.: but not exclusively.—Z. § 411. 5. *Meus æqualis*: *æq.* being virtually a substantive. 8. '*Accordingly*,' '*and so*:' i. e. as might naturally be expected from the circumstance of their being contemporaries. 9. *The first rank in the state*: its meaning in ii. 6, 3 is more general. 10. *Ob-tractare*[2]. 11. *To pull against another*: hence '*to be an opponent* or *a rival*.' 12. *Obtrectare vero alteri aut illa vitiosa æmulatione, quæ rivalitati similis est, æmulari, quid habet utilitatis? quum sit æmulantis angi alieno bono, quod ipse non habeat; obtrectantis autem, angi alieno bono, quod id etiam alius habeat.* Tusc. 4, 26. 14. Yes: e. g. *qui huic obtrectant legi atque causæ.* C. Leg. Man. 8, 21. 15. *Dat.*, and in later writers the *acc.* 16. Död. *invidia* (4).

[2] 1. That general truths, i. e. *assertions valid at all times* are put in Lat. in the *imperfect subj.* after a *past* tense, according to the general rule for the sequence of tenses. We should generally use the present tense[3]. 2. A blameless, guileless character.

[1] *Æqualis temporum illorum.* Cic.

[2] *Ob-trectare*, according to Paul. (ex Fest.) is 'facere quid *contra tractantem*.' Död. considers it for *obdetrectare*, *ob* having the same meaning as in *ob-ambulare*, where it = *apud*, '*along by*,' '*near*.' Surely the meaning of *ob* = *adversus* is the true one.

[3] Not however always: e. g. he told him that God *was* the punisher of the wicked; rather than '*is*.'

here?—3. What mood do *quamquam* and *quamvis* respectively take in Latin writers of the Golden Age? [Pr. Intr. i. p. 158, note u.]—4. What mood does *etsi* usually take?—5. What is the meaning of *quamvis?* [Pr. Intr. i. p. 158, note u.]—6. Explain *abstinentia.*—7. Why is *audierimus* in the subjunctive?—8. Give instances.—9. How would you construe *quod quidem?*—10. To what may *quod* be considered equivalent in this restrictive use of it?—11. Is *cognomen* or *agnomen* the usual expression for a name conferred upon a man for some good quality or noble action?—12. Can you give any other instance where Nepos calls such a name a *cognomen?*—13. What should you observe in the construction *cognomine Justus sit appellatus?*—14. Is there any thing to be observed about the tense *sit appellatus?*—15. From what does *collabefactus* come?—16. When do the compounds of *facio* take *-ficior*, not *-fio*, in the passive?—17. What is properly the meaning of *collabefieri?*—18. To what is the word generally applied?—19. What is meant by *testula illa?*—20. What force has *illa* here?—21. How would '*the seven years' war*' be

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4. Indic. 6. *Disinterestedness:* prop. the *withholding oneself from another's property, rights, &c.* 7. The subjunctive is used in limitations of this kind, that are added after positive statements[1]. Z. § 559. 8. *numquam illum ne minima quidem re offendi, quod quidem senserim.* Cic. Am. 27, 103. 9. *So far at least.* 10. To *quantum.* 11. *Agnomen.* 12. Phocion, 1, 2, *ex quo cognomine Bonus est appellatus.* 13. That the name is not in the gen. after *cognomen*, &c. but, as if *indeclinable*, in apposition to it.[2] (B.) 14. Since it follows *excellebat*, the imperfect subj. would be the usual construction: but see Pr. Intr. i. 418.—Z. § 512, *Note.* 15. *Collabefieri.* 16. When they change *a* into *i* in the active[3]: *perficio, perficior:* but *labefacio, labefio,* &c. Zumpt, § 183. 17. *To be made to fall;* compare Phoc. 2, 4, *concidit autem maxime uno crimine.* 18. To *buildings*, that are in danger of falling. 19. Ostracism. 20. That well known, &c. 21. *Bellum (illud) septem annorum*, not *bellum*

[1] Dähne adds, that the modesty of this expression is also increased by the use of the first person *plural.* See Pref. 8.

[2] This is especially the case when the person bearing the name is the nom. to the verb: but also in other cases: *Gabinio Secundo—cognomen Chaucius usurpare concessit.* Suet. Claud. 24.—*cui fecimus Aurea nomen.* Ov. Met. 15 96. *Bremi.*—Z. § 421, *Note.*

[3] Dat *-ficio, -ficior; -facio* sed dat tibi *-fio.*

expressed by a writer of the Golden Age, and how would it *not* be expressed? Why?

[3] 1. *Qui quidem:* Explain this use of *quidem*.—2. From what are the notions of *reprimi*, *concitari*, here borrowed?—3. Is 'to see a man w r i t e,' *videre aliquem s c r i b e n t e m*, or *videre aliquem s c r i b e r e?*—4. Is *quærere ab aliquo* the *only* construction?

[4] 1. What is the Lat. for '*not to know*' a person? —2. What kind of *not knowing* a person does *ignorare* express?—3. Give instances of this meaning.—4. Give the rule for *ut* and the subj. after *elaborasset*. [Pr. Intr. i. 73.]—5. Why is *elaborasset* in the subj.?

[5] 1. Explain the *hic*.—2. Explain the *per* in *perferre*.—3. What should you remark about *descendit?* [Pr. Intr. i. 514.]—4. Give the various ways of expressing '*six years after he was banished*.' [Pr. Intr. i. 310.] —5. Why is this form chosen here rather than *some* of the others?—6. Explain *de* in *descendit*, and compare it with a Greek prepos.—7. What verb denotes the opposite direction, both in Greek and Latin?—8. Does *fere* express *doubt* whether it was actually in the sixth year? —9. What is the derivation of *fere* according to Hand? —10. What is a *populiscitum?*—11. Is the derivation of

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septenne; for the adjj. in *ennis*, as *biennis*, &c., were not then usually employed.

[3] 1. Pref. [4], 7. 2. From *horses: concitare* is, to *spur* a horse on: *reprimere* or *coercēre*, to hold him in. 3. Both are correct, just as in English *to see a man writing*, and *to see a man write:* the particp. is used when the emphasis is on the *action seen as it was* doing: if the emphasis is on the *preceding person* or on the *verb*, the acc. and inf. is used. 4. No: *quærere ab*, *de*, *ex aliquo*.—Z. § 393.

[4] 1. Generally *non nosse aliquem*. 2. The not knowing *by sight*. 3. Liv. 26, 12, 17, *Productus* (*Numida*)—*i g n o r a r e se mulierem simulabat*. Suet. Vitell. 17, *nam i g n o r a b a t u r*. 5. It is in oblique narration.

[5] 2. *Through*, i. e. to the end. 5. If one of the forms with *post* expressed had been chosen, *postquam* would have occurred twice in one sentence. 6. It is used of motion from the interior of a continent or country down to the coast: so κ α τ α βαίνειν. 7. *Adscendere* and ἀ ν α βαίνειν. 8. According to Hand, it does not . . . but his arguments do not convince me. 9. *fere*, *ferme* =*firme*, firmly, strictly. 10. According to Roman customs a decree passed by the whole nation; i. e. *Senate* and *people*, *plebs*. *Populiscito* here = *populi jussu*. 11. No: *populus* and *scisco*.

populiscitum, *populus* and *scio?*—12. What is the perf. of *sciscere?*

EXERCISE.

Livius was a contemporary of Ennius's. Aristides had committed nothing, so far at least as I have heard, that should have made him considered to deserve such [Pr. Intr. C. 10.] a punishment. It was soon seen how dangerous a thing it was to dispute the first place [in the government] with Themistocles. In the sixth year after Aristides was banished, the King of Persia made a descent upon Greece. A man was writing that Aristides should be banished. When Aristides saw a man writing that he should be banished for ten years, he inquired of him, why he thought that Aristides deserved such a punishment.

CH. III. [1] 1. When is '*that*' translated by '*quo?*' [Pr. Intr. i. 63.]—2. When only should '*perhaps*,' '*perchance*,' be translated by *forte?*—3. How must you translate '*perhaps*,' in '*perhaps he will come?*'—4. What sort of numerals are *quadringena* and *sexagena?*—5. Why are they used here? [P. I. Caut. 23.]—6. Why is *Delum* used, and not *in Delum?* [Milt. 1, [1], 29.]—7. Go through *Delos*. Why is *id*, which means *Delos*, in the neut. gender? [Pr. Intr. 48.]

[2] 1. Why is *fuerit* in the subjunctive? [Pr. Intr. 109.]—2. Why in the perf. subj.? [Pr. Intr. 40.]—3. What kind of *abstinence* or *moderation* is *abstinentia?*—4. How should *quum* be construed in *quum præfuisset?* ['Although,' P. I. 489.]—5. What are meant by *res?*—6. Parse *qui* in: *qui efferretur*. [An old form of the abl. fm. *qui*, as in *quicum*.]—7. What is the meaning of *ef-*

Senatus censet, *plebs* sciscit, *populus* jubet. 12. Scivi: *populus jure scivit*. C. Phil. 1, 10, 26.

CH. III. [1] 2. Particulas *si*, *ecquid*, *nisi*, *ne*, *num* forte sequatur. 3. By *fortasse* with the indicative, or *forsitan* with the subj.

[2] 3. Död. *modus* (5). 5. *Res* sc. publicæ, *public offices*. So Dat. 2, 1, *majoribus rebus præesse*. 7. 'To *carry out*;' that is, '*for burial*,' and hence it comes to mean '*to bury*,' like the Greek ἐκφέρειν.

ferre? to what Greek word does it answer?—8. Does *reliquerit* follow the regular rule for the sequence of tenses? [P. I. 40, and note c.—418.]—9. Is it in propositions that express a *purpose*, or in those that express a *consequence*, that the *perf. subj.* follows a past tense? [418.]—10. What author is fond of this construction? [418, *a.*]

[3] 1. How do you construe *quo factum est, ut . . .?* —2. What does *publice* mean?—3. In what manner were persons entertained at the public cost?—4. Who were entertained at the public cost in the *Prytanēum?* —5. What were those called, on whom this privilege was conferred for life? [ἀσίσιτοι.]—6. What was this *support* at the public cost called?—7. What are the forms for 'so many years after' an event happened? [P. I. 310.]—8. In this construction does *postquam* usually take the perfect or the pluperfect? [P. I. Note s, p. 114.]

EXERCISE.

Aristides fixed that five hundred talents should be sent to Delos every year [as a contribution from each state.] Four hundred talents were sent every year to Delos[a], which they made the common treasury. You, such is your integrity, will scarcely leave money for your funeral. Aristides was a man of such integrity, that his daughters were maintained at the public cost. Although Aristides had been chosen to hold public offices of such responsibility, he was a man of such integrity that he died in the greatest poverty. Aristides having died in the greatest poverty, his daughters received marriage-portions from the public treasury.

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[3] 2. At the public cost. 3. In the *Prytaneum*, where a perpetual fire was kept burning. 4. The Prytanes or presidents of the senate, foreign ambassadors, envoys who had returned home from foreign missions which they had conducted with ability; and citizens who had been of signal service to the state, or the descendants of such citizens. [Dict. of Antiqq.] 6. *Victus quotidianus in Prytanēo.* De Orat. 1, 54.

PAUSANIAS.

CH. I. [1] 1. To what words are *homo* and *vir* respectively opposed?—2. Give an instance in which *homo*, as opposed to *vir*, expresses contempt.—3. Give an instance of its being used with an epithet which expresses praise, as it is in this chapter.—4. Explain its use here.—5. Explain the use of *homo* and *vir* in the following passage: (*Marius*) *et tulit dolorem, ut vir; et, ut homo, majorem ferre sine causâ necessariâ noluit.* Cic. Tusc. 2, 22, 53.—6. How would you distinguish *homo* when used with epithets of *praise* from *vir* with such epithets?—7. Give an instance of *magnus homo* from Cicero.—8. Explain *omne genus vitæ*.—9. What is the meaning of *varius*?—10. Distinguish between *varius* and *diversus*.—11. What sentences are connected by *ut—sic* or *ita*?—12. Have they ever an *adversative* meaning?—13. How may these particles be construed when they have

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CH. I. [1] 1. *Homo* is opposed to *deus* or *bellua*: 'man,' as a human being: *vir* to *mulier*, as a human being of the male sex. 2. (*Catilina*) *utebatur* hominibus *improbis multis; et quidem optimis se* viris *deditum esse simulabat*, Cic. Coel. 5, 12. 3. *Ex hoc esse hunc numero, quem patres nostri viderunt*, divinum hominem, *Africanum*. Cic. Arch. 7, 16. 4. Africanus is taken as belonging to the human race, and yet raised above it by character: he is considered, that is, with reference to the whole human race. 5. He endured pain like *a man*, that is, without any of *a woman's* weakness, and yet, as being *a human being*, *man* and *no more than man*, he did not wish to suffer more than was necessary. 6. *Homo* relates rather to the qualities, whether good or bad, that characterize man as such; or one man from another, with this exception, that those which denote *bravery*, *strength of mind*, and all that distinguishes *man* from *woman*, are usually expressed by *vir* with a proper epithet, and also those which imply eminence and worth in social life: e. g. *vir fortis, clarus, summus*, &c. 7. *Virum bonum et magnum hominem—perdidimus*. Epp. ad Att. 4, 6, 1. 8. 'All the relations of life;' as soldier, citizen, commander-in-chief, &c. 9. '*Inconsistent*,' showing, as it were, different hues and colors, at different times. 10. Död. *varius* (1). 11. Comparative sentences of equality: *as* —— *so*. 12. Yes: *as* 'on the one hand —— so on the other.' 13. By *though—yet*; or by *indeed — but*: = quidem — sed.

an *adversative* force?—14. Give an instance from Corn. Nep.

[2] 1. What remark has been made on our author's use of *hic?* [Milt. 6, [3], 1.]—2. Govern *Persarum.*—3. Give an instance of this use of the gen. after *in primis* from Cicero.—4. By what participle should *we* express the phrase *quos viritim legerat?*—5. Does *legerat* necessarily imply that Mardonius had chosen each man *himself?*—6. Give instances.—7. What kind of advv. end in *sim* or *tim?*—8. How are they generally formed? —9. Give instances of their being formed from substantives and adjectives.—10. Give instances of adverbs in *tim* from substantives or adjectives, that do not end in *ā-tim.*—11. How would you construe *haud ita magna manus?*—12. With what adverbs is *haud* found? [Pr. Intr. ii. 767, (3).]—13. Of the great writers, who do, and who do not, use *haud ita?* [Pr. Intr. ii. p. 168, note.]—14. Give an instance of the *separation* of '*is*' from its substantive, as here in: *eoque—cecidit prælio.* [Them. 8, 3.]

[3] 1. Give instances of *miscēre* used to denote *political* confusion; the disturbance of a settled constitution, &c.—2. What English word answers best to *concupiscere?*—3. Why is *posuisset* in the subj.? [Pr. Intr. 461.]—4. What is the meaning of *epigramma?*—5. Govern *victoriæ.*—6. What should be observed with respect to the place of this *ergo?* [Pract. Intr. 207.]—

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14. (*Agesilaus*) *ut naturam fautricem habuerat in tribuendis animi virtutibus, sic maleficam nactus est in corpore fingendo.* Ages. 8, 1.

[2] 3. *Multaque, ut in primis Siculorum in dicendo copiosus est, commemoravit.* *Cic. Verr. Act.* 2, 2, 36, 88. 4. By the participle *picked.* 5. No: in Lat. a person is often said *to do* what *he causes to be done.* 6. Atticus's father *omnibus doctrinis* ... *filium erudivit* = 'had him instructed in.' Att. 1, 2. So *revocavit*, Chabr. 1, 2. 7. Distributive advv. 8. By adding *im* to the supine root: *cæs-im, punct-im.* 9. Catervatim, gregatim, privatim. 10. *Tribūtim*, 'tribe by tribe:' and *viritim*, the word in our passage. 11. 'A not very numerous *army.*' Pract. Intr. ii. 778, q: and Diff. of Id. 75, (5). 13. Cic. does not use *haud ita:* Terence, Cornelius, Virgil, Horace do.

[3] 1. *omnia miscēre*, Sall. *omnia armis miscēre*, Vell. *plura miscere*, Cic. 2. To covet: to long for. 4. An inscription·

7. What does *scribere* mean in *epigrammate scripto?*—8. Give instances of this meaning.—9. What are the more usual words?—10. Quote the ἐπίγραμμα.

EXERCISE.

Alcibiades was *indeed* among the first of the Athenians in political ability, *but* inconstant in every relation of life. Pausanias was first blamed for having carved on a golden tripod, that under his command the Persians were annihilated at Platæa, and that their general himself had fallen in that battle. Pausanias is to be blamed for having carved [upon it,] that he with a not very numerous army annihilated the Barbarians at Platæa. The Lacedæmonians are to be praised for having erased this inscription, and carved [on it] nothing, but that the Barbarians had been routed at Platæa by a not very numerous army of Greeks. Two hundred thousand of the infantry, which consisted of picked men, fell in that battle. Pausanias is to be blamed for having begun to create all manner of political confusion [after] he had annihilated the Persians at Platæa.

CH. II. [1] 1. In what sense is *Hellespontus* here used?—2. Govern *Cyprum* and *Hellespontum*. [Milt. 1, [1], 30.]

[2] 1. What kind of *similarity* does *par* denote?—2. Why is *elatius* in the comparative?—3. Distinguish

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from ἐπί and γράφω. 7. 'To carve' upon it. 8. Alcib. 6, 5, *in quibus devotio fuerat s c r i p t a.* So Suet. Cæs. 85, *solidam columnam—statuit, s c r i p s i t que Parenti Patriæ:* and Liv. 4, 20, 11, *se A. Cornelium Cossum consulem s c r i p s e r i t.* 9. *Inscribere, incidere.*

10. Ἑλλήνων ἀρχηγὸς, ἐπεὶ στρατὸν ὤλεσε Μήδων,
Παυσανίας Φοίβῳ μνῆμ' ἀνέθηκε τόδε.

CH. II. [1] 1. For the *coasts* of the Hellespont.

[2] 1. Död. *æquus* (2). 2. It had before been mentioned that he was *elated*, elatus, by the victory at Platæa: chap. 1, 3. His second success rendered him *still more so*. It *might* be explained by Pract. Intr. 408. 3. *Complures* denotes *several*, generally a good many, considered together as *one body or party:* like *plerique* it does not take a partitive genitive case[g]. *Plures*, on the other

[g] *Complures hostium* is found, Hirt. B. G. 8, 48.

between *plures* and *complures*.—4. What is the force of *non-nulli?*—5. Why is *redderet* in the subjunctive? [Pr. Intr. 483.]—6. What is the force of the *re* in *redderet?*

[3] 1. Why *cognovit*, and not *cognoverat?* [Pr. Intr. 514.]—2. In what construction does *postquam* generally take the pluperf.? [Pr. Intr. p. 114, note s.]—3. Distinguish between *affines*, *necessarii*, and *propinqui*.—4. Govern *muneri*. [Pr. Intr. 242, (3).]—5. Give the two ways of expressing 'he wishes to be connected with you,' using *cupere* and *conjungere*. [Pr. Intr. 145. Z. § 610.]—6. Why was it *necessary* to express the *se* in our passage?—7. Do verbs of *wishing* ever take *ut* instead of the acc. and inf.? [Yes: Pract. Intr. ii. 819.]—8. With which of such verbs is this common? with which very rare?—9. Give an instance of *cupere* with *ut*.—10. With which verb of wishing is Cic. fond of inserting the acc. of the personal pron.? [Pr. Intr. 149 r.]

[4] 1. Parse *feceris*. [Pr. Intr. i. 415.]—2. How does this differ from the English idiom? [Pr. Intr. i. 415, 416: see note s.]—3. Parse *volueris*.—4. What is the usual pron. for '*any*' after *si?* [Pr. Intr. 391.]—5. Is *si quisquam* ever used? [Pr. Intr. i. 391, note w.]—6. What does *si quisquam* mean? [Pr. Intr. i. 391, note w.]—7. Is *si aliquis* ever used? [Pr. Intr. i. 391, Remark, p. 138.]—8. Govern *mittas*. [Pr. Intr. 539, (1).]—9. What is there peculiar in *face?*—10. What does *certus* mean in *certum hominem?*—11. What is

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hand, is *comparative*, with ref. to a smaller number. 4. *Some, and not a very few:* it is however less strong, as this passage shows, than *complures*. 6. Verbs compounded with *re* often denote a duty imposed upon a person; the laying on him the *obligation* to do something. So *reddere*[1] *debitum*. Regg. 1, 5.

[3] 3. Död. *necessarius*. 6. Because otherwise the *conjungi* might have been referred to the preceding accusative [*eos*] *quos ceperat*. 8. *Optare* seldom takes the inf.: *cupere* hardly ever *ut*. —Z. § 613. *Note*. 9. *Quod ego quidem nimis quam cupio, ut impetret*. Plaut. Capt. 1, 2, 17.

[4] 9. The usual form is *fac: face* occurs in Plautus, Terence, &c. 10. Trustworthy.

[1] Comp. *renuntiare* Alc. 10, 2; *redigere* Pel. 5, 1; *referre* Eum. 12, 1; *reposcere* Cæs. B. G. 5, 30, 2.

Nepos's practice with respect to *quocum* and *cum quo?* [Milt. 1, [2], 7.]

[5] 1. What is the force of *con* or *cum* in *col-laudat?* —2. Explain *ne cui rei parcat.* [Pr. Intr. i. 80.]—3. Is *pollicetur* in the usual tense and mood for such a sentence as it is here placed in?—4. The words *si fecerit, nullius rei a se repulsam laturum* are in *oblique* narration, to which Nepos has passed, as is often done, from the *direct* form. Turn them into direct narration, as Xerxes would use them.—5. What tense is *feceris* here?—6. Now turn this into oblique narration: "*he said that if he did this, he should meet with no refusal to any of his requests from him.*"—7. Why then is *fecerit* used in Nep.?

[6] 1. To what is *in quo facto* equivalent?—2. To what is *quam* equivalent?—3. What is the usual position of *non* with a participle and *est?*—4. When should it stand before the participle?—5. Give instances of its standing emphatically before the auxiliary verb at the end of a clause.

EXERCISE.

He answers, that if he drives the garrisons of the Greeks from the Hellespont, he will give him his daugh-

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[5] 1. *Highly, much.* 3. Since *quæ pollicetur* belong to *Xerxes's* message as related by Cornelius, it would be more usual to place the verb in the *subjunctive*[1],—the narration being *oblique* (Pr. Intr. 460); since, however, it was an historical fact that Pausanias did make these promises, the indicative may stand[2]. See Pr. Intr. 466, the last sentence: and compare Milt. 3, [4], 1. 4. [Id] *si feceris, nullius rei a me repulsam feres.* 5. Fut. perf. 6. *Id si fecisset, nullius rei a se repulsam laturum.* Pract. Intr. p. 163, b. Obs. 7. Instead of a *past* tense, he had used the historical present *collaudat—petit:* he therefore uses the *perf. subj.* instead of the *pluperf.* Compare also Pr Intr. 468, *with the Remark.*

[6] 1. Dum ista facit *or* faciebat; the prepos. denotes *duration.* Comp. Them. 2, [1]. 2. *Et eam.* 3. Before the *est.* 4. When there is another participle to which it is opposed: as, *non deterritus—sed concitatus est.* 5. Conon, 1, 3, *accepturos non fuisse:* Han. 12, 3, *ausus non est;* Milt. 2, 5, *ausi non sunt.*

[1] Comp. Cim. 1, 4, *si ea, quæ polliceretur, præstitisset.*

[2] Compare Conon, 3, 3, *delibera utrum colloqui malis, an per litteras agere, quæ cogitas.*

ter in marriage. If you drive the Persians from Cyprus, I will send a trustworthy person to confer with you. If you do this, you will reduce Sparta and the rest of Greece under your power, by my assistance. The Ephori praise Pausanias highly, and beg him to spare no exertion (*res*) to drive the Persian garrisons out of Cyprus. If from meeting with equal success in this undertaking (*res*), you become still more elated, you will be recalled home. Miltiades was not acquitted. If Sparta and the rest of Greece is reduced under my power by your assistance, I promise that you shall not meet with a refusal from me in any thing [you may ask.]

CH. III. [1] 1. Observe the order in *post non multo*, where the general assertion that it was *after* what had been before asserted is *limited* by the *non multo:* give other examples of this order from Nep.—2. Can you give any instance where the word or words marking *how much*, precede the *post?*—3. Can we conceive any *callida ratio* of disclosing his views?—4. Of *aperire* and *patefacere*, one means to open that whose top was *covered;* the other, to open that of which the sides were *enclosed:* which means to open an enclosed space?—5. Construe *cogitata.*—6. What should be remarked in the sentences *non enim*, &c.?—7. What does *cultus* here mean?

[2] 1. Who were the *qui aderant?*—2. Why is *possent* in the subjunctive?—3. Give an instance from

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CH. III. [1] 1. Cim. 3, [4], *post, neque ita multo.* Alcib. 11, 1, *qui post aliquanto natus.* 2. Pel. 2, 4, *neque ita multo post.* 3. Yes: that of disclosing them *gradually*, and as he found persons inclined to receive them and support him; drawing men on to commit themselves, so that they could neither recede nor advance without danger, and so on. 4. Död. *aperire.* 5. 'His plans' or 'views:' *cogitare, to think about* a thing, being often equivalent to planning it. 6. The distance of *non* from the *solum*, to which it belongs. 7. 'Mode of living:' it is very often joined to another word, as here, and then denotes *all* that belongs to a person's *mode of living*, except what the added word denotes: hence here it includes his table, his tent, his furniture, his state, &c.

[2] 1. His guests. 2. The verb is sometimes in the subj. after *quam* with a comparative. 3. *Quid? tu*, inquit, *animo*

Nep.—4. Give an example from Cicero.—5. With what verbs does this principally occur?—6. What made his guests unable to bear the Persian luxury of his banquets?

[3] 1. What word might seem to be superfluous in *aditum petentibus conveniendi non dabat?*—2. What is *aditus?*—3. Give an instance from Cicero.—4. Parse *Troade.*—5. In *quum—tum* which is the stronger notion?

[4] 1. What tense do *postquam, ut, ubi* (= '*when,*' '*after*') take? [Pr. Intr. i. 514.]—2. What was the *scytala?*—3. Explain *more illorum.*—4. Why is *reverteretur* the subj.? [Pr. Intr. i. 460, *b.*]—5. Distinguish between *reverti* and *redire.*

[5] 1. What does *etiam tum* mean?—2. What are the two meanings of *etiam tum?*—3. Give an instance

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si isto eras, cur non in prælio cecidisti p o t i u s, q u a m *in potestatem inimici* v e n i r e s? Eum. 11, 4. And; c l a r i u s *explendescebat,* q u a m *generosi condiscipuli—ferre possent.* Att. 1, 3.

4. *Postea, quidquid erat oneris in nautis remigibusque exigendis, in frumento imperando, Segestanis præter ceteros imponebat, aliquanto* a m p l i u s q u a m *ferre possent.* Verr. 4, 34.

5. With *velle* and *posse.* Zumpt, § 560. *Note.* 6. Their own moderate habits peculiarly unfitted them for bearing the extreme luxury of a Persian banquet.

[3] 1. *Conveniendi.* 2. (1) *Entrance* or *admission* to a person; then (2) the *permission,* or *right,* of *entrance;* then (3) a gen. of the ground was added to denote the purpose for which the admission was required. 3. *Itaque si qui mihi erit* a d i t u s *de tuis fortunis*—a g e n d i, *&c.* Epp. ad Fam. 6, 10, 2.

4. As an adj. it would be fem., but it is here used substantively (*Troas sc. regio*) and put in apposition with *ager,* as, *flumen Garumna; in campum Marathona, &c.* 5. That introduced by *tum* = *and also.*

[4] 2. A black stick; the Ephori kept one, and gave another of exactly the same size to their Commander-in-chief. When they wished to send an order, they wound a thong round this stick, and wrote the order on it: no one could read this, till the letters were again brought properly together by being wound round a stick of the same size in the same way. 3. In the *concise* way called *Laconic,* from its belonging peculiarly to the Lacedæmonians, *Lacones.*

5. Död. *reverti.*

[5] 1. '*Even then,*' that is, *still.* 2. The *meaning* of the words is not altered, but *their reference.* 'As late as that,' and, 'as early as that.' 3. E t i a m t u m *vita hominum sine cupi-*

of its meaning '*as late as that.*'—4. Explain *regi.*—5. Was Pausanias a king?—6. What is *neque* equivalent to in *neque eo magis?*

[6] 1. On what principle is *genus hominum, quod Ilotæ vocatur*, to be preferred to *genus hominum, qui Ilotæ vocantur?* [Pr. Intr. i. 48, 49. Z. § 372.]—2. Give an instance of *genus, qui —— vocantur*. [Milt. 4, [3].]—3. What is the Greek form for *Ilotæ?* [Εἵλωται.] the Eng.? [*Helots.*]—[See Z. § 1. *Note.*]

[7] 1. What is there peculiar in *non putabant —— oportere?*—2. Give an instance from Cic.—3. What is there peculiar in the use of *et* with *exspectandum?*—4. Give instances.—5. Can you produce an instance from Nep.?—6. Would *se ipsam aperiret* be here admissible?

EXERCISE.

Pausanias answered more haughtily, and governed more cruelly, than the Lacedæmonians could endure. Pausanias not long afterwards withdrew to Colonæ, which is a place in the Troas. It was written on the scytala, that unless he granted an audience to those who applied [for it,] they would throw him into prison. Themistocles was of opinion that they should not wait, till Pausanias returned home. The Ephori cannot endure this, *but* sent ambassadors to him with the scytala. Any one of the Ephori may throw *even* one of their kings into prison.

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ditate agitabatur. Sall. Cat. 2. 4. It is equivalent to *vel regi:* 'even to one of their kings.' 5. No: he was guardian to his cousin *Pleistarchus*, the son of Leonidas, who commanded at Thermopylæ. 6. *Neque tamen*, or *vero.*

[7] 1. That with verbs of *thinking*, the '*not*' is prefixed to the verb rather than the infin. 2. *Non censet lugendam esse mortem.* De Senect. 20, 74. 3. When a negative and affirmative sentence are joined together in this way, *et, atque*, or *que* are used, where *we* should use '*but.*' 4. *Equidem illud ipsum non nimium probo et tantum patior.* C. de Fin. 2, 9, 27. *Neque desideravit quemquam et potius discessu nostro lætatus est* (C.). 5. *Huic ille primum suasit, ne se moveret, et exspectaret quoad Alexandri filius regnum adipisceretur.* Eum. 6, 2. 6. No: for *se ipsam aperiret* would be 'to discover *itself*, rather than *something else.*'

CH. IV. [1] 1. Distinguish between *interim* and *interea*. [Them. 6, [5], 5.]—2. How would '*a letter to Artabazus*' be generally expressed in Latin?—3. On what principle would the participle be used?—4. Are there no instances of *epistolâ ad aliquem* without a participle?—5. Is a '*letter from a person*' ever *epistola* or *litteræ ab aliquo* without a participle?—6. What kind of substantives are more frequently modified by prepositions with their cases than others?—7. Give instances. —8. What is the English of *ei in suspicionem venit?*—9. Give other instances, in which the Romans expressed the *beginning* of a state by a circumlocution with *venire*. —10. What is the usual meaning of *in suspicionem venire alicui*, when the verb is used personally?—11. In what meaning is *super* used with the abl.?—12. With what kind of verbs is it so used?—13. Give some instances.—14. What part of speech is *eodem?*—15. How were letters done up in Greece and Rome?—16. What is the general Latin expression for *opening* a letter?—

CH. IV. [1] 2. *Epistola ad Artabazum scripta, data, missa,* &c. 3. In Latin a substantive is not often modified by another substantive governed by a preposition[1]. 4. Yes: such examples are not rare: Cic. de Off. 1, 11, 37, *senis est Marci quidem Catonis epistola ad filium;* de Off. 2, 14, 48, *exstant epistolæ Philippi ad Alexandrum.* 5. Yes: for instance, Liv. 23, 34, *litteræ quoque ab Hannibale ad Philippum,* which is just like our passage. 6. Verbal and other substantives expressing an *action:* e. g. those in *io*. 7. *Deductio in agros; via ad gloriam; mansio in vita; fuga ab urbe; defectio ab Romanis.* 8. '*He suspected,*' '*began to suspect,*' or '*came to suspect.*' 9. Milt. 7, [3], *utrisque venit in opinionem signum a classiariis regiis datum:* so Att. 9, 6. 10. 'To become suspected by anybody:' 'to fall under his suspicion.' 11. Nearly in the sense of *de* = 'about,' 'concerning.' 12. With verbs of *speaking, thinking, asking, doing,* or, as here, *sending* on a mission or errand. 13. Cic. Att. 16, 6: *Hac super re scribam ad te.* Att. 14, 22: *Cogites, quid agendum nobis sit super legatione* (it is however rare in Cic.). Virg. Geor. 4, 559: *Hæc super arvorum cultu pecorumque canebam, Et super arboribus.* 15. Something in this way: they were folded in the form of a little book, then tied round with a thread [*lino obligare*], the knot being covered with wax or a kind of chalk, *creta.* 16. *Epistolam*

[1] In such constructions the subst. with the preposition is joined *attributively* to the other substantive; almost, that is, like an *adjective.*

17. Explain the meaning of *vincula laxare*, and *signum detrahere* here.

[2] 1. Translate '*the points which had been agreed upon between the king and Pausanias*' in two ways.—2. In *has ille litteras*, why are *has litteras* separated?

[3] 1. What is the meaning of *gravitas?*—2. Distinguish between *se ipse* and *se ipsam*. [Pr. Intr. 368.]

[4] 1. What is the most exact rendering of *itaque?* —2. Is the inf. act. ever used with *nefas putare*, *satius putare* or *ducere*, &c.?—3. Distinguish between the *act.* and *pass.* inf. in this construction.—4. Distinguish between *fanum*, *ædes*, *templum*.—5. What is the grammatical term for placing the prepos. after its case?—6. With what words is the prepos. not uncommonly placed after its case?—7. Give instances from Corn. Nep.—8. What prepositions always follow their cases?—9. From what verb does *consedit* come?—10. With what prep. is *considere* generally construed?—11. Explain *in ara*.—12. After what particles is '*quis*' the usual pronoun for 'any'? [Pr. Intr. i. 391.]

[5] 1. Is any other form used besides *confugere in aram?*—2. Since *confugere in aliquid* means *to fly* i n t o *some space*, how would you explain *in aram?*

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aperire, resignare; or *solvere* (λύειν). 17. Argilius meant to restore the fastening and seal, that is, to do the letter up again, if he found nothing written in it against himself. He therefore *loosened the thread* or *string*, and pulled it off with the seal unbroken[1].

[2] 1. *ea quæ inter regem Pausaniamque convenerant;* or *ea quæ regi cum Pausania convenerant.* 2. Such separation both gives emphasis to *has litteras* (= this' letter), and avoids the concurrence of two terminations of the same sound.

[3] 1. 'Their deliberate method of proceeding:' as contrasted with the impetuosity of an excitable people.

[4] 1. '*And so*,' 'and *accordingly*,' or '*accordingly*' only. 2. Yes. 3. The pass. is preferred for *general* truths and assertions: when, that is, there is no reference to particular persons. 4. Dŏd. *templum*. 5. *Anastrophe*, from ἀνά—στρέφειν. 6. With pronouns. 7. Con. 2, 2, *hunc adversus;* Chabr. 3, 1, *quam ante*. 8. *Versus* and *tenus*. 9. From *con-sidere*. 10. With '*in*'. 11. On the steps of the altar.

[5] 1. Sometimes *ad aram*. Cic. Verr. 2, 3, 8, *ut numquam ante hoc tempus* a d a r a m *legum* —— c o n f u g e r i n t[2]. 2. *Ara*

[1] Thucydides says he prepared a false seal.

[2] Tibull. 4, 13, 23:—*Veneris sanctæ* c o n s i d a m *vinctus* a d a r a s.

[6] 1. What is the English of *modo* here?—2. What is its usual meaning as a particle of time? [Pr. Intr. ii. 502.]—3. In the sentence, he begged him *ne enuntiaret, nec se——proderet*, what would be more usual than the second *nec?*—4. Give other instances of *nec* for *neu* or *neve.*—5. What is the past participle of *implicare?*—6. With what distinction does Nep. appear to use them?—7. Does this agree with the practice of other writers?—8. On what does *futurum*, i. e. *futurum esse*, depend? [Pr. Intr. 460, c, 1.]

EXERCISE.

Argilius, who had received a letter from Pausanias to Artabazus, loosened the thread (*partic.*) [that bound it,] and pulled off the seal. If I convey[2] it, I am to perish. Of those who had been sent on the same errand, not one had returned. He learned that all who had been sent to the same place on a similar errand had perished. To these he discloses, what had been agreed upon between Pausanias and the king. To these he will disclose those [points,] which have been agreed upon between Pausanias and the king. I will tell this informer what I wish to be done. *In* this place, if any one holds any conversation with Argilius, we shall hear it. When they

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means the whole space to which the protective power of the altar extended; perhaps an enclosed space round the altar, but at all events, the altar and its steps. Hence also *in ara considere* before[1].

[6] 1. 'Now:' 'upon *this*.' 3. *Neve;* for:

'*And not*,' or '*not*' which follows *ut* or *ne*,
By *neu* or *neve* should translated be.

4. Liv. 3, 21, *dum ego ne imiter tribunos, nec me contra senatusconsultum consulem renuntiari patiar.* Cic. Rep. 1, 2. *Teneamus eum cursum .... neque ea signa audiamus, quæ receptui canunt.* 5. *Implicatus* or *implicitus.* 6. He uses *implicatus* except when speaking of a *disease:* as Cim. 3, 4; Ag. 8, 6. 7. Liv. has '*in morbum implicitus;*' '*gravi morbo implicitus:*' but *implicatus bello*, 26, 24, 16. So Cæs. has *graviore morbo implicitus*, B. C. 3, 18, 1; but *quini erant ordines—implicati*, B. G. 7, 73, 4.—Cicero has nearly always *implicatus.* Later writers use either form without distinction.

1 Or *ara* may be considered as used for the protective power of the altar: so *confugere in alicujus fidem, misericordiam, &c.*
2 Pr. Intr. 415.

saw him loosening the thread, and pulling off the seal, they inquired what reason he had for so sudden a resolution. A certain Argilius had come to suspect, that if he conveyed the letter, he was to be put to death. If he conveys[1] this letter he will be put to death.

CH. V. [1] 1. When is '*better*' to be translated by *satius?* [Pr. Intr. p. 84. Obs. to Ex. 34.]—2. What is the English of *in eo esset, ut, &c.?* [Pr. Intr. 479.]—3. What might be used instead of *qui eum admonere cupiebat?*—4. With what difference?—5. Is there still a third way?—6. What difference would this make?—7. Distinguish between *vultus* and *facies*. [Död. *facies.*]

[2] 1. What ambiguity is there in *quæ* χαλκίοικος *vocatur?*—2. Prove that the temple was sometimes called χαλκίοικος.—3. To which does the *quæ* probably refer?—4. Give your reasons for this.—5. Distinguish between *valvæ* and *fores*.

[3] 1. What is there unusual in *dicitur eo tempore matrem Pausaniæ vixisse?* [Pr. Intr. 297.]—2. With what forms is the impersonal construction[3] very com-

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CH. V. [1] 3. *Qui eum admoneri cupiebat.* 4. The expression would be then more *indefinite:* it would assert that he wished him to be warned some how or other; not, that *he* wished to warn him himself. 5. Yes: *qui eum admonitum cupiebat.* 6. The expression would be indefinite, like the *qui eum admoneri cupiebat*, but would imply a wish that the state of his being warned (i. e. the *effect* of the warning) should continue.—Z. § 611.

[2] 1. The *quæ* may refer to the preceding *ædem* or to the preceding *Minervæ:* for both the goddess and her temple were called χαλκίοικος. 2. *Ætoli circa Chalciœcon* (*Minervæ est templum æreum*) *congregati cæduntur.* Liv. 35, 36. 3. To *Minervæ*. 4. (1) Since it can refer to both, it is more likely to refer to the nearest: an ear hearing *Minervæ*, quæ χαλκίοικος *vocatur*, could hardly help referring the *quæ* to *Minervæ*. (2) Thucydides has τὸ ἱερὸν τῆς χαλκιοίκου[2]. 5. Död. *ostium.*—Jaumann says that *valvæ* are the leaves of a folding-door that opens *inwards;* *fores* of one that opens *outwards*.

[1] Pr. Intr. 415.

[2] *Bremi* thinks that the *ejus ædis* which follows is a reason for its referring to the temple, but since *ædem* had preceded, the *ejus ædis* is sufficiently explained.

[3] Krüger says, that the *impersonal* construction is almost invariably used with *intelligitur*, *nuntiatur* (with definite announcements), *dicitur* (*it is maintained*), less frequently with *traditur*, *dicitur* (*people say*), *narratur*, *declaratur*; with *putatur*, *creditur*, *existimatur*, it is only an exception.

mon? [Pr. Intr. 297, note c.]—3. What part of speech is *natu* in; *magno natu?*—4. Does Nep. use this word elsewhere?—5. Can you give an example from any other writer?—6. In what form is *natu* also, and more commonly found?—7. Is *postquam comperit* in oratione obliqua?—8. How is it then that it is not *compererit*, in the subj.? [See Milt. 3, [4], 1: and Pr. Intr. 465, 466.]

[5] 1. Is there any thing unusual in *quo hi qui—essent dati?*—2. What degree of distance is usually marked by *procul?*—3. Does Cic. ever use *posterius?*—4. What expression does Nep. use, that may be compared with *vitam ponere?*

EXERCISE.

Pausanias on learning this, fled for refuge into the temple. They say, that he was buried in the same

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[3] 3. A verbal subst. of the fourth declension, occurring only in the abl. 4. Yes: Timoth. 3, 1, *hic quum esset magno natu;* and Dat. 7, 1, *Scismas, maximo natu filius.* 5. Yes: Liv. 10, 38, 6: *sacerdote Ovio Pactio quodam, homine magno natu.* 6. In: *major natu, maximus natu, grandior natu.* 7. Yes.

[5] 1. It should be regularly *quo hos*[1]; for in an elliptical sentence of this kind the subject is placed in Latin in the accusative (not in the nom. to the verb understood) if the subject of the other sentence is in the acc. (with inf.). Thus: 'they say that Plato felt the same as Pythagoras [felt];' *Platonem ferunt—sensisse idem, quod Pythagoram:*—not *Pythagoras*. C. Tusc. 1, 17. See Pr. Intr. ii. *Caut.* 15. Z. § 603, (*a*). 2. A considerable distance[2], but yet generally within sight: opp. *juxta*, Död. 3. Yes: *Ipse enim Thucydides si posterius fuisset.* Brut. 83, 288. 4. *Animam deponere.* Han. 1, 3.

[1] Of course it is a slight irregularity to say, *cujus mortui corpus—quo hi*, instead of *cujus mortui corpus—quo horum corpora;* or *quem mortuum—quo hi:* but this is a sort of thing that occurs in all languages. (Bremi.)

[2] Bremi doubts whether the meaning is that he was buried '*at some distance from the place where he died,*' or '*at some distance from the place where malefactors were buried*' (*quo hi inferuntur qui ad supplicium essent dati*): *eo scilicet loco, quo erat mortuus.* He prefers the former with good reason; though he says Nep. must then have taken the account, not from Thucydides, but from some other authority. Thucydides's words (1, 134) are *καὶ αὐτὸν ἐμέλλησαν μὲν ἐς τὸν Καιάδαν, οὗπερ τοὺς κακούργους, ἐμβάλλειν, ἔπειτα ἔδοξε πλησίον που κατορύξαι.* Does the πλησίον που mean somewhere *near where he died?*—or *somewhere near the Cæadas?* If the former, Nep. *agrees* with Thucydides, and his use of *inferri—infoderunt* (in exact correspondence with ἐμβάλλειν—κατορύξαι) *proves* him to have had the passage before his eyes. Is it not possible that a *non* or *haud* has been omitted before *procul?* though *procul* and πλησίον που are not contradictory, according to Döderlein's explanation of *procul.*

place as Pausanias. They say that he was buried not far from the spot where he breathed his last. It is said that Pausanias, being carried out of the temple still alive, immediately expired. After the Ephori discovered the guilt of Pausanias, they immediately blocked up the doors of the temple which is called χαλκίοικος. When the thief was on the point of flying-for-refuge to the temple, he was arrested in the city. When he was on the point of being executed, he expired.

CIMON.

Ch. I. [1] 1. What is the meaning of *uti* here?—2. Is it often used, as here, of disagreeable things?—3. At about what age did a young person begin to be an *adolescens?*—4. Explain *lis æstimata.*—5. What is the Eng. of *vincula publica?*—6. What is mostly used instead of '*and not*' in Latin?—7. By what tense will *solvisset* be construed?—8. What tense would be used if the present of *posse* preceded? for instance, translate *you cannot be let out, unless you pay the fine imposed.* [Pr. Intr. 415.]

[2] 1. Explain the use of *autem* in *habebat autem, &c.* [Milt. 4, [1], 1.]—2. Explain *germana soror.* [Pref. [4], 2, 3.]—3. What is the name given to the concurrence of two words with nearly the same letters and sound; as, *non magis amore quam more?*—4. Give instances of *Paronomasia.*—5. Explain the use of *ducere* in the sense of '*to marry.*'—6. Can it be said then of

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Ch. I. [1] 1. To *have* or *experience.* 2. No. 3. Dŏd. *puer.* 4. *Litem æstimare* is to *fix the sum which the accused is to pay as compensation,* if condemned: hence *lis æstimata* is used for the *fine imposed* upon a defendant. 5. The public *prison.*

6. *Neque* or *nec.* 7. By the perf. indic.—'*unless he paid;*' our language not being so particular as the Latin in marking that one action must *have been completed* before another begins.

[2] 3. Paronomasia. 4. Just below: *non tam generosus quam pecuniosus.* Cic. ad Div. x. 28, 1: *in ore et amore.* 5.

a woman?—7. What word for '*to marry*' can be said of a woman only, and what is its real meaning?

[3] 1. In *hujus conjugii cupidus;* does *hujus* agree with *conjugii*, or is it the gen. dependent on it; *conjugium hujus* being '*a marriage with her?*'—2. What is the preposition used for '*making money by any thing?*'—3. Does *sibi* refer to the person who is the nom. to *daret?*—4. How then can it be used? [Pr. Intr. 370.]—5. On what does *solututum* [*esse*] depend? [Pr. Intr. 460, (c) (1).]—6. In what tense would *impetrare* stand, if the narration were direct, as in, '*I will pay the money if I obtain my request?*' [Pr. Intr. 415.]

[4] 1. Does *conditio* here mean 'a proposal of marriage,' or merely '*proposal*,' '*terms*.'—2. Distinguish between *spernere*, *contemnere*, *despicere*, *aspernari*.—3. What is there peculiar in *negavit se passuram—seque nupturam*, *&c.?*—4. What is *negavit* equivalent to?—5. Is *progenies* ever used of a single person?—6. Give a similar instance, where *veto* must be understood to imply the positive *jubeo*[2].—7. Does *quoniam* govern the subj.?—8. Why is *posset* in the subj. here? [Pr. Intr. 460. Remark ☞.]

EXERCISE.

He says that he will not allow the daughter of Miltiades to be given in marriage to one Callias, since he can prevent it; and that he rejects such a proposal. I will marry Callias, if he performs what he promises. She says that she will not marry Callias, unless he performs what he promises. She said that she would not marry Callias, unless he performed what he prom-

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ducere sc. *domum*, because the husband *led* the bride to his home. 7. *nubere*, 'to veil.'

[3] 1. It is probably the dependent gen.: *hujus* sc. *Elpinices*[1].

[4] 1. Probably only 'terms;' 'proposal.' 2. Död. *spernere:* see especially (3). 3. The *nupturam* cannot depend on *negavit*, but on *affirmavit* understood. 4. *Dixit* or *affirmavit—non.* Z. § 774. 6. Phædr. Fab. 4, 17, 30: *non veto dimitti, verum cruciari fame.* 7. No.

[1] So both *Bremi* and *Dähne*.

[2] With this use may be compared; *ut nemo—contentus vivat, laudet*, Hor. Sat. 1, where *nemo* cannot be the nom. to *laudet*, but *quisque* implied.

ised. If I obtain this request, I will not suffer the offspring of Miltiades to experience so harsh a beginning of manhood. Cimon will reject such a proposal with disdain, and not suffer Miltiades to die in the public prison. I will not suffer the son of Miltiades to be confined in the same prison, since I can prevent it. She says that she will not suffer her brother, her own father's child, to die in a public prison, since she can prevent it

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CH. II. [1] 1. What has been remarked about the use of *talis?* [Them. 2. [8], 1, 2, 3.]—2. What is the meaning of *satis eloquentiæ?*—3. Does it *exclude* the notion of a *very high degree* of the thing spoken of, or not?—4. What is *prudentia?*—5. Does this passage seem against that distinction?—6. What is the derivation of *prudens?*—7. Give Hill's explanation.—8. What is Bremi's opinion?—9. Are *prudens* and *prudentia* often used of military science?—10. What are *quum—tum?* [*tum—tum?*] [P. I. 271, 272.]

CH. II. [1] 2. Enough for a statesman; enough for one who did not trust to eloquence only for the means of arriving at distinction. 3. It excludes it, inasmuch as it always implies a reference to some object, *for which* no deficiency exists. 4. According to Döderlein the *prudens* uses right means and regulates them with circumspection, from a natural judiciousness pervading a man's whole nature. 5. Yes: since it attributes Cimon's *prudentia rei militaris* to his early acquaintance with warlike operations in his father's camp. 6. *Providens.* 7. "*Prudens* refers to a nice apprehension of the nature of the circumstances that are present, and of that conduct that will lead to effects that are most beneficial to the agent. It supposes also, that the natural talent is fortified by experience and practice[1] in human affairs.—*Prudentia* regards those truths that enable a man to play his part successfully in life, and both to foresee what is likely to happen, and to be ready to meet it." 8. It agrees with this; as he considers it 'to include both *theory* and *practice.*' 9. Not very often; but in Hann. 1, 1, the surpassing *prudentia* of Hannibal is spoken of and compared with the *fortitudo* of the Romans; and Conon is called *prudens rei militaris*, Con. 1, 2; and Vell. Pa-

[1] Comp. Cic. de Div. 1, 49, 111. *Alii autem in republica exercitati — orientem tyrannidem multo ante prospiciunt; quos prudentes possumus dicere, id est, providentes.*

[2] 1. In such a word as *Strymon, ŏnis*, is the acc. in *em* or the Greek acc. in *a* the more common?—2. Of a noun of the third in *is*, not increasing in the gen. is the acc. usually *im* or *in*?—3. What is '*mittere in* coloniam?'—4. To what Greek prep. does '*in*' so used answer?

[3] 1. What is the derivation of *statim*?—2. What is its real meaning?—3. What should be remarked in: *barbarorum uno concursu maximam vim* prostravit?

[4] 1. What does *imperii* mean?

[5] 1. Might it have been *quod contumacius se gessissent*?—2. With what difference?—3. What is the meaning of *sessor*?—4. What does *fretus* often denote?—5. Is there any force in *suo adventu*?—6. What were *manubiæ*[3]?—7. What was the usual division of the

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terc. 2, 29, has *ingenium singulari rerum militarium prudentiæ* (dat.) *coluerat*[1]; '*had cultivated his natural talent to a wonderful practical acquaintance with military affairs.*'

[2] 1. That in *em*,—but Nep., Livy, and Curtius, with the writers of the silv. age, frequently use *a*. 2. *Im*, but even Cic. has '*in*' in *Zeuxin, poësin.* 3. *To send them for a colony*, i. e. *to form* or *found a colony*. 4. To *ἐπί* with acc.—marking the object.

[3] 1. From *stat-* supine root of *stare*. 2. On the spot; while the person stood there, i. e. immediately[2]. 3. The emphasis added to *maximam vim* by separation from its dependent gen. and removal to near the end of the clause.

[4] 1. The iron rule of the Athenians.

[5] 1. Yes. 2. Their conduct would then have been related, not as *an historical fact* by Corn. Nep. but as Cimon's *alleged* motive, whether *really* his motive or not. 3. 'one who sits:' *sessores* is here used for *the inhabitants* of the island, which is the only instance of this meaning. 4. A vain confidence. 5. Yes: it means by his *mere appearance*, without the necessity of having recourse to arms. 6. *Manubius* is an adj. *taken by the hand: manubiæ* sc. *res*. It originally meant *the booty*, but especially the general's share of it: it was afterwards used of the *money* realized by the booty, *præda* being the articles themselves that were taken from the enemy. 7. A division into three parts; one for the public treasury, one for the soldiers, the third for the general, who often employed it in building or beautifying some public edifice

[1] Others read *prudentiā excoluerat.*

[2] *Statim* (= εὐθέως, ἔπειτα) often follows an abl. absol.

[3] *His ex manubiis.*—Cic. pro domo, 38, has; *porticum*—de *manubiis Cimbricis fecit*; Liv. 33, 27, de *manubiis duos fornices—fecit.*

booty?—8. Explain *qua*.—9. What is the meaning of *ornare* here?

EXERCISE.

Scyros was depopulated (*partic.*), [and] its old occupiers sent to found a colony at Amphipolis. Having landed his forces, he utterly-routed a vast body of the barbarians at the river Strymon. Cimon, who had great influence with the army, was sent to Amphipolis, to confirm the well disposed states [in their allegiance.] By his mere appearance there he compelled the disaffected states to return to their allegiance. Cimon [when] commander-in-chief routed numerous forces of the Thracians at the river Strymon. Out of whose [share of the] booty was the western side of the citadel fortified?

CH. III. [1] 1. What is the meaning of *unus in civitate maxime floreret?* [Milt. [1], 14, 15, 16.]—2. Fill up the sentence *quam pater suus*.—3. Can you give an instance from Nep. of any similar omission of the prepos. before the rel. pronoun?—4. Can you give any example exactly like that before us?—5. When only can the preposition be omitted in this way before the rel. pron.?—6. What would be more regular than *pater suus?*—7. How can *suus* be defended?—8. What is there remarkable in *testarum suffragia, quod illi ὀστρακισμὸν vocant?*—9. Translate it in the *two* regular ways. [Pr. Intr. 48.]—10. Why should we *not* expect *quem* ὀστρ. *vocant* here? [Pr. Intr. 49.]—11. How can *quod*

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to be a monument of his victory. 8. = *ab ea parte, qua.* See Milt. 3, [1], 2. 9. = *munire.*

CH. III. [1] 2. [*In*] *quam* [*invidiam*] *pater suus* [*inciderat*]. 3. Yes: Att. 22, [1], *ne ad id, quod* [for *ad quod*] *natura cogeret, ipse quoque sibi accelerarct.* 4. *Vitavit, ne in id, quod* [for *in quod*] *Homerus, incideret.* Vell. Paterc. 1, 7. 5. When the *same* preposition has been expressed before the demonstrative. 6. *Pater ejus.* 7. The '*his*' is referred to Cimon, the nom. of the principal sentence[1]; *ejus* would be the proper word for the *historian* speaking of both Cimon and his father. 8. The *quod* does not agree either with *suffragia* or ὀστρακισμόν. 11. It is used vaguely = 'a thing which,' 'a proceeding which.'

[1] Comp. Milt. 1, [1], 21, *cives sui.*

be justified?—12. Can you give any other instance of similar negligence or vagueness of reference from Nep.? —13. What kind of adjectives were unusual in the golden age of the Lat. language?—14. How was this notion expressed?

[2] 1. What kind of *desire* is *desiderium?*

[3] 1. What *other* forms might be used for '*five years after he was banished?*' [Pr. Intr. 310.]—2. Construe and explain *hospitium*. [Them. 8, [3], 9.]—3. Why is *utebatur* in the indic.?—4. Might it have been in the subj.?—5. What is he now represented as saying?—6. May *sua sponte* or *sponte sua* be used indifferently? [Milt. 1, [4], 5.]—7. What is here meant by *sua sponte?*

[4] 1. What may you compare with *post neque ita multo?*—2. What does *ita* mean here?—3. What form is also used for *in morbum implicari?*

EXERCISE.

Cimon was banished by [that] same ostracism by which his father [had been banished,] and Themistocles, and Aristides. The Athenians will be sorry for this before I shall. He brought about a peace between the same states *as* his father. Cimon had the same guest-friendship with the Lacedæmonians, that his father [had had.] Aristides was recalled five years after he was banished.

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12. Yes: Timoth. 1, 2, where in '*id restituit,*' the *id* (='that sum') refers to *mille et ducenta talenta.* 13. Those in *ennis*, meaning, '*of so many years.*' 14. *Annorum* with a numeral.

[2] 1. The desire of something that we *miss:* hence often = '*regret.*'

[3] 3. The statement is made as an historical fact by Nep. 4. Yes: if referred to the *mind of Cimon:* it would then represent *him as saying,* "*Since I am a guest-friend of the Lacedæmonians, I had better, &c.*" 5. The historian as good as says *this* about Cimon. "Cimon had a guest-friendship with the Lacedæmonians: accordingly he thought it better, &c." 7. Without any authority from the Athenians.

[4] 1. Paus. 3, [1]; *at ille post non multo.* 2. '*Very*' = *valde.* 3. Lucretius, Pliny, and others have *morbo implicari.*

CH. IV. [1] 1. What are the usual forms for 'not only—but also[1]?'—2. What is the difference between *non solum—sed* and *non solum—sed e t i a m*[2]?—3. Does this seem to be the case here?—4. Give the meaning of *prædium.*—5. What should be remarked about the *tense* of *imposuerit?*—6. Is *ponere, imponere,*[h] *collocare in aliqua re* a usual construction?—7. Give an instance nearly like that before us.—8. How must '*to place a keeper over a p e r s o n*' be translated?—9. How are '*that nobody,*' '*that nothing,*' '*that never*' translated? [Pr. Intr. 80.]—10. In what kind of sentences must *ut nemo, nihil, numquam* stand? [Pr. Intr. 81.]—11. What verbs are followed by *quo minus?* [Pr. Intr. 94.]—12. How is the verb after *quo minus* usually construed?—13. In the sentence before *ne quis impediretur* is any thing omitted that is required for the *full* expression of the thought?

[2] 1. What cases do *egeo* and *indigeo* govern? [Pr. Intr. 269.]—2. Give the derivation of *statim.*—3. What is *offendere aliquem?*—4. Construe *offensum fortunā.*—5. Is this use of *fortuna* common?

CH. IV. [1] 1. *non solum—sed* or *verum etiam: non modo—sed* or *verum etiam.* 2. In *non solum—sed,* the notion with *sed* is often a more *comprehensive* notion than the former which it *includes:* as *Pollio omnibus negotiis non interfuit solum, sed præfuit.* Cic. ad Fam. 1, 6. 3. No: his being regretted *in peace* does not necessarily imply any warlike ability. 4. Död. *villa.* 5. Milt. 5, [2], 1—3; and note on p. 79. Pr. Intr. 418, with remark *a.* 6. Yes: but *in* with the acc. is used, when *motion* or *removal* is implied; as in *in naves imponere: turrim in muros collocare.* 7. Cic. pro Flacco, 19, 45: *custos—in* [*in* om. Orell.] *frumento publico est positus.* 8. By the *dat.:* as Cæs. B. G. 1, 20, *D u m n o r i g i custodes ponit.* 12. By the participial substantive. 13. Yes: *eo consilio,* [*ne quis,* &c.]

[2] 3. To meet a man unexpectedly[3]. 4. '*met by accident*' i. e. '*whom he had accidentally met.*' 5. No: but Cic. has *aliquo c a s u atque f o r t u n a.* De Off. 2, 13, 3.

[1] See Pr. Intr. ii. 503.

[2] "Instead of *sed etiam* we find *sed* alone, by which regularly a *more comprehensive* notion is introduced which *includes* the former: it is often however used without this accessary notion." Madvig's Grammar, p. 427.

[3] In Greek τυγχάνειν.

[h] *Imponere* should rather be noticed as an exception to this class of words, *in* with the *abl.* being unusual after it. With *collocare, ponere,* &c. *in* with the *acc.* is very rare. See Z. §§ 489, 490.

[3] 1. Distinguish between *quotidie* and *indies* or *in dies*. [Pr. Intr. 69, t.]—2. Could *indies* be used here?—3. Does *invocatus* come from *invocare*?—4. What is the Greek term for to *invite* to dinner, &c.?—5. Why is *vidisset* in the pluperfect subj.?—6. What does *de* in composition mean?—7. Translate according to the regular form, "I never pass a day without doing this."—8. When is *prætermittere* usually followed by the inf.?—9. Is any other construction used when *dies* or *tempus* is expressed?—10. Is the construction here used by Nep. unusual?—11. What does *fides* here mean?—12. Why is *reliquissent* in the subj.?—13. Explain *extulit*.—14. What similar instance have we lately had?

[4] 1. What should be remarked in, *minime est mirandum, si vita—fuit*[1]?—2. Compare the practice of the Greeks.

EXERCISE.

If anybody needs your assistance, give at once, that you may not, by putting it off, appear to refuse. I will immediately invite [to my house,] those whom I find in the forum uninvited [by anybody else.] If I meet anybody in the forum poorly clad, I will give him my own

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[3] 3. No: from *vocatus*, = *invited*, and the negative particle *in*; so that *invocatus* = *non vocatus*, 'uninvited.' 4. καλεῖν, as in Lat. *vocare*. 5. From the indefiniteness of the reference = '*such* as *at any time* he found uninvited.' 6. (1) *Down* from a higher place, (2) *away* from a particular place *to* another. 7. *Nullum diem prætermitto, quin hoc faciam.* 8. When it stands, without any word of time, and in a positive sentence: as in *dicere prætermittam*, &c. 9. The thing done or not done may depend on *dies* or *tempus* and stand in the ger. in *di*: as *A me nullum tempus prætermittitur de tuis rebus et agendi et cogitandi.* Cic. ad Fam. 1, 5. 10. Yes. 11. *Protection*: especially the faithful granting of that protection, which he had virtually or expressly promised to grant. 12. From its vagueness of reference, and from its being not stated historically, but as what was *Cimon's motive*. 13. *Extulit* here = *efferendos curavit*: just as we can say: '*he buried them at his own expense*' for '*he caused them to be buried*.' 14. *Legerat*, Paus. 1, [2.]
[4] 1. The use of *si* for *quod*. 2. θαυμάζω εἰ for ὅτι.

[1] So nearly: *non hercule miror . . si qui comedunt bona.* Hor. Ep. 1, 15, 40.

garment. He buried at his own expense a poor man, who at his death had not left enough for his funeral. Let all enjoy my property, every man what he pleases. By this conduct, it is by no means to be wondered at, that he hardly left enough for his funeral expenses.

LYSANDER.

CH. I. [1] 1. Explain *sui.*—2. Distinguish between *felicitas* and *fortuna.*—3. Is *felicitas* here merely = *fortuna?*—4. In *apparet—confecisse* is the construction probably (*is*) *apparet—confecisse;* or *apparet* (impersonally)—(*eum*) *confecisse?*—5. Give your reasons for thinking so.—6. Quote such an instance.—7. Quote passages to prove that the *personal* use is *possible.*—8. What Greek construction is like this?—9. Explain *conficere*[1]. —10. How is the present tense to be construed in *sexto et vicesimo anno bellum gero?* [Pr. Intr. 308. *end.*]—

CH. I. [1] 1. *Sui* is the *objective* gen. = *de se*, of or concerning himself. 2. *Fortuna excludes* our own endeavors; *felicitas* generally *presupposes* them, but as *blest* with success. 3. Not necessarily, for Lysander availed himself dexterously of the want of discipline that prevailed in the Athenian camp. 4. *Apparet eum confecisse.* 5. (1) *Apparet* is always used impersonally by Nep.: (2) he leaves out the acc. pron. in other instances. 6. Paus. 1, 3, *in quo erat hæc sententia: suo ductu barbaros apud Platæas esse deletos, ejusque victoriæ ergo Apollini donum dedisse* for *se dedisse.*[2] 7. *Quo facilius appareat ita degenerasse—Nero.* Suet. Nero, 1. *Membra nobis ita data sunt, ut ad quamdam rationem vivendi data esse appareant.* Cic. de Fin. 3, 7, 23. 8. The personal use of φανερὸν or δῆλον εἶναι. 9. It means properly to do a thing so *thoroughly*, that there is an end of the matter: thus *conficere bellum* to *end* a war; hence applied (1) to things *with reference* to which the thing is done, e. g. *conficere provinciam, to settle a province:* i. e. to arrange its affairs completely, or put an end to its disorders: and (2) to *persons* or living creatures who are overpowered: e. g. *conficere*

[1] Compare the vulgar English, 'to *do* for a person;' 'to *do* anybody up.'
[2] So also *Paus.* 2, 2, *effugisse;* 2, 5, *laturum.*

11. Is there any inconsistency in saying that the cause *is unknown*, and then immediately declaring it?

[2] 1. What is the usual form to express '*for—not*' in Lat.?—2. Is *non enim* ever used by Cic.? if so, when?—3. Is that the case here?—4. Explain the use of *sui* in *sui exercitus*. [See Cim. 3, [1], 7.]—5. What is the derivation of *immodestia*?—6. How is it to be construed?—7. Does Nep. use it elsewhere?—8. What other expression does he use to express this?—9. Distinguish between *vagari*, *errare*, *palari*.—10. Why does *quod* here take the indicative?—11. In *dicto audientem esse alicui*, what case is *dicto*?—12. Is it ever used, when that to which the person is disobedient is a *thing*?

[3] 1. Explain *factiosus*.—2. What is *sibi indulgēre*?

[4] 1. What sort of verb is *dictitare*?—2. Explain *impotens*.—3. Give an instance of its being applied to

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maximam vim serpentium, Cic. N. D. 1, 36, 101. 11. No: Nep. means that it is *generally* unknown: unknown by those who think so highly of Lysander's military character *because* he terminated the Peloponnesian war.

[2] 1. *Neque enim:* the *neque* pointing out the reference to a preceding assertion. 2. It is "not so uncommon in his works, as some critics imagine. When it occurs there is generally an antithetical word or notion which the negative has to bring out[1]." 3. Yes: there is an antithesis between *immodestia adversariorum;* and *sui exercitus virtus*. 5. *In*, 'not'—*modestia* from *modus*, 'the not keeping within proper bounds.' 6. '*Insubordination*' or '*want of discipline*.' 7. Yes: Alcib. 8, 5. 8. *Intemperantia nimiaque licentia*. Eum. 8, 2. 9. Död. *errare*. 10. Nep. relates their want of discipline as an *historical fact;* as the *actual* cause ultimately of their defeat. 11. Probably the *ablativus causalis*, 'not to hearken to a man, at his word.'[i] 12. Yes: *dicto audiens fuit jussis absentium magistratuum*. Ages. 4, 2.

[3] 1. One who was fond of making himself the head of a party: a turbulent intriguing person. 2. To take liberties; to throw off proper restraint.

[4] 1. A *frequentative*, signifying a *repeated* action. 2. Properly: 'not having power over itself:' hence, '*unable to restrain itself*,' '*ungovernable*,' '*lawless*.' 3. *regnum impotens*, Liv. 8, 5: *cujus nomine diu regnasse impotenter Gany-*

[1] Pr. Intr. ii. 789.

[i] Krüger considers it a *dative* dependent immediately upon *audientem*, with which it forms one notion, and takes a *dat.* of the person. See also Freund.

governors or *government*.—4. By what particles are *nihil aliud, non aliud*, followed?—5. How is '*he pretended to be doing it*,' translated in Lat.? [Pr. Intr. Diff. 3.]—6. Distinguish between *simulare* and *dissimulare*.

[5] 1. How must *undique* be construed?—2. What is more usual than *ejicere* only?—3. Does Cic. ever use *ejicere* absolutely?—4. What is omitted before *qui*?—5. How may *illius proprium* be construed?—6. How does it happen that the verbs in *qui aut contineretur—aut confirmarat* are of different moods and tenses?

EXERCISE.

It is evident that he acquired a great reputation more by good luck than by merit. For the war was ended not by the valor of their opponents, but by their own want of discipline. It is plain that the Athenians fell into the power of their enemies after they had been waging war (*partic.*) for above twenty-five years. The Lacedæmonians used to say repeatedly, that their object in the war was to crush the Athenians. The Lacedæmonians make it their sole endeavor, to banish from every [state] [all] who have supported the cause of the Athenians. He pretended to be his creature.

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meden docuimus, Hirt. Bell. Alex. 33. 4. By *quam, ac*, or *nisi*[1].

[5] 1. '*All* from every state.' 2. *Ejicere e republica* or *e civitate*. See Them. 8, 1: Alcib. 4, 6: also *ejicere in exsilium*, xvi. 1, 4. 3. Yes: *ejicere nos magnum fuit, excludere facile est*. Ad Div. 14, 3. 4. The antecedent pron. *iis*. 5. 'His *creature*.' 6. One use of the imperf. subj. is "to mark something contemporary and *continuing*." The *guest-friendship* with Lysander was a *continuing* thing: but the *preceding* oath was a *definite act*: hence Nep. *must* have used *qui—contineretur, aut—confirmasset*, even if he had chosen to describe both classes *indefinitely* (= *such as* were retained, or had sworn, &c.): but he has preferred making the reference *indefinite* and as a *thought of Lysander's* in the first case, and *definite*, as an historical fact related by himself, in the second[2].

[1] Krüger says, "*Quam* and *ac* refer to the *aliud*: *nisi* to the negative: *quam* and *ac* are *comparative*, *nisi exclusive*—*Nihil aliud nisi* approaches to the meaning of *hoc unum*: *nihil aliud quam* to that of *idem*:" yet he himself makes our passage = *hoc unum molitus est*.—See Z. § 735.

[2] The whole may be given thus; "*except such as would* (*he presumed*) *be kept true to him by their connection as his guest-friends*, or *those* who *had actually sworn* to remain true to him."

Ch. II. [1] 1. To whom or what does *ipsius* refer?—2. What is the force of *de* in *defatigare?*

[2] 1. Is *divertere* used as well as *devertere* in the sense of *turning aside* to visit a place or person?—2. What is the usual meaning of *proinde?*—3. What are the usual *particles* for '*as if;*' '*just as if?*'—4. When is *proinde ac si*, or *proinde quasi*[1] so used?—5. Give an example from Sallust.—6. Does Nep. use *proinde ac* in any other passage?—7. Are the words *proinde ac si—solerent* a remark of Cornelius's, or do they express Lysander's motive?—8. To what Greek particle does *per* in *pervertere* correspond?

[3] 1. Give the different meanings of *consulere aliquem; consulere alicui; consulere in aliquem.* [Pr. Intr. 233.]—2. How did Lysander deceive the Thasians?

Ch. II. [1] 1. To Lysander: not to the *decemviralis potestas.* 2. It is equivalent to a *strengthening* particle but without losing its real meaning of '*down:*' 'to weary them down,' i. e. till they *sink*, as it were under the weight.

[2] 1. Bremi thinks it is, when *separation* from one's companions is to be marked, and Georges quotes from Liv. (but without a reference to the passage) *cum perpaucis maxime fidis via d i v e r t i t:*[k] Freund denies that it ever occurs in the classical age. 2. '*Therefore*' in exhortations (= *igitur cum exhortatione quadam*). Heindorf. [P. I. ii. 368.] 3. *Perinde* with *ac, atque; ac si;* or *quasi.* 4. When the 'just as if' does not introduce a *simple comparison*, but one that is *founded* on a statement made just before. 5. *Per latrocinia potius, quam bonis artibus ad imperia et honores nituntur; p r o i n d e q u a s i prætura et consulatus . . .—per se ipsa clara et magnifica sint, &c.* Jug. 4, 7. 6. Yes: Alcib. 6, 4, *ut nemo tam ferus fuerit, quin ejus casum lacrimarit,—p r o i n d e a c s i alius populus, non ille ipse, qui tum flebat, eum sacrilegii damnasset:* so also in the same chapter: 1, *tanta fuit omnium expectatio visendi Alcibiadis, ut ad ejus triremem vulgus conflueret, p r o i n d e a c s i solus advenisset.* 7. The remark is Cornelius's. 8. To διά in διαπέρθειν, meaning '*through and through*' = '*utterly.*'

[3] 2. They fled into the Temple of Hercules, but he persuaded them to come out by promising them full forgiveness, and swearing that they should receive no harm at his hands. In a few days they all disappeared.

[1] Cf. Cic. de Nat. Deor. ii. 38, *neque admirantur, neque requirunt rationes earum rerum, quas semper vident: p r o i n d e q u a s i novitas nos magis, quam magnitudo rerum debeat ad exquirendas causas excitare. Proinde ac,* Cæs. B. C. iii. 60.

[k] This passage is cited from Liv. 44, 43, under *deverto* in Freund's Lexicon.

EXERCISE.

He wearies his readers by enumerating many instances, just as if it was not sufficient to produce one fact by way of example. He saw that the decemviral power would be established in all the cities. They see, that unless the decemviral power established by Lysander is dissolved[1], every thing will be conducted [exactly] according to his pleasure.

CH. III. [1] 1. What is there peculiar in *dolore?*—2. Is there any thing peculiar in *iniit consilia—tollere?*—3. Give an instance from Cic.—4. Give an instance of the inf. following any other substantive.—5. Give instances from Nep.—6. What is the Eng. of *consuevi, consueveram?*—7. Since it was the reason *felt by Lysander*, why is not the subj. used?

[2] 1. What is there peculiar in *Delphos, Dodonam?*

[3] 1. What is the derivation of *antistes?*—2. Why is *conatus esset* in the subj.? [Pr. Intr. 461.]—3. Distinguish between *templum, ædes, fanum.* [Död. *templum.*]

[4] 1. Govern *subsidio—Orchomeniis.* [Pr. Intr. 242, (1).]—2. What kind of *finding* does *reperire* ex-

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CH. III. [1] 1. It is used for the *cause* of the grief; the wrong which he believed himself to have suffered, and which he was vexed at. 2. Yes: *consilia tollendi* would be the regular construction: but *consilia capere* or *inire* being nearly equivalent in meaning to a single verb expressing purpose, intention, &c. (e. g. *meditari, constituere, &c.*) are often followed by the inf.[2] See Z. § 598. 3. *Te consilium cepisse, hominis propinqui fortunas funditus evertere*, pro Quint. 16, *fin.* 4. Cic. Acad. 2, 6, 17: *nec enim esse ullam rationem disputare cum his, qui nihil probarent.*

5. Ages. 3, 4, *Huic quum tempus esset visum, copias extrahere ex hibernaculis:* so Dat. 11, 1, Han. 13, 4. 6. *Consuevi* = εἴωθα, 'I *am* accustomed:' *consueveram* = εἰώθειν, 'I *was* accustomed.'

7. Being *also* an *historical fact*, it is here so stated by Nep.

[2] 1. They are used for the *oracles at Delphi* and *Dodona* respectively.

[3] 1. *Ante-stare.*

[4] 2. "*Qui quærit reperit, non quæsita inveniuntur.*"

[1] *Tollere.*
[2] Just as we can say '*adopted the resolution of doing* a thing' or '*to do it.*'

press?—3. Why is it used here?—4. What have you to remark on *quam—se habiturum—non dubitabat?* [Pref. [1], 1–6.]

EXERCISE.

They not only abolished the decemviral government, [which] he had instituted, but also accused him of having deceived the priest of Jupiter Hammon. Lysander proposed to bribe the oracles of Delphi and Dodona. I feel that I cannot do it without the assistance of the oracle at Delphi, because the Lacedæmonians are accustomed to refer every thing to the oracles, [for their decision.] He feels that he cannot do it except by bribing the oracle at Dodona, for the Lacedæmonians are accustomed to refer every question to the oracles [for decision.] Trusting in [the power of] money, he felt no doubt, that the priest of Jupiter might be bribed.

Ch. IV. [1] 1. How many and what forms of the nom. case of the word '*Satrap*' occur in Latin?—2. Is there any difference between *bello* and *in bello?*—3. On what does the sentence *quanta sanctitate . . . gessisset* depend?—4. What is *sanctitas?*—5. What is the derivation of *accuratus?*—6. Of what is *accuratus* not used?—7. What would an *epistola accurata* be?—8. What

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3. The papers of a deceased person are naturally *looked* over by his heirs *to find* documents of importance. Perhaps too, from the suspicion that had fallen on Lysander, his papers were *searched* after his death by the Ephori, for the purpose of discovering whether he had been guilty, or not.

Ch. IV. [1] 1. Three: *satrapes*, *satrapa* and *satraps*[1].—See Z. § 46, (3). *Note.* 2. Them. 2, [1], 5. 3. Such a participle as '*declaring*' may be *supposed* understood in agreement with *testimonium:* but in all languages it is usual to place *indirect questions* in this, strictly speaking, inaccurate way: the clause is *explanatory* of *testimonium*, of which it states the purport. 4. The *conscientiousness* of a good man: here denoting *conscientious honesty*, preventing him from indulging in *rapacious* conduct. 5. *Ad* and *curare.* 6. Of persons: we must not translate 'an *accurate* man' by *homo* or *vir accuratus*, but by *diligens*, &c. 7. One *carefully* and *fully* drawn up. 8. To write a *careful* and

[1] In Nep. we have *satrapes* Paus. 1, 2: Alc. 10, 3: *satrapen* Con. 2, 1: *satrapæ* (*pl.*) Dat 3, 1, &c. and here *satrapis.*

then is *accurate scribere?*—9. How may *auctoritas* be construed here?—10. On what does *magnam enim ejus auctoritatem futuram (esse)* depend? [Pr. Intr. 460, (c) (1).]

[2] 1. What does *liberaliter* properly mean?—2. Give instances of *liberaliter polliceri* or *promittere.* —3. Is *liber* necessarily '*a book?*'—4. What is the original meaning of *liber?* and how did it get the meaning of '*book?*'—5. What is *liber gravis?*—6. A '*long* letter' is *grandis epistola*, e. g. Cic. ad Att. 13, 21; *ad Hirtium dederam epistolam sane grandem:* now *grandem* is found in some manuscripts here: why is its being an epithet of more common occurrence than *gravem* a reason *against* its being the true reading?—7. *Ferre laudibus* is an unusual expression: what is the *usual* one?—8. Give an instance or instances of *ferre* with *laudibus.*—9. What should be remarked in *quem quum legisset probassetque . . . subjecit?*—10. Explain the tense of *signatur*[1]. [Pr. Intr. 509.]—11. What might be used instead of *dum signatur?*—12. What is *subji-*

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circumstantial statement. 9. '*Weight*' or '*the weight* of his testimony.'

[2] 1. In a manner that becomes one who is (*liberalis*) of good birth and education—hence: *courteously, kindly*, &c. As such politeness is often accompanied with *insincerity*, the expression is frequently used of promises made in a courteous manner, and without hesitation, but *not fulfilled.* 2. *Ante adventum meum liberalissime erat pollicitus tuis omnibus.* Cic. ad Att. 5, 13. *Quibus auditis, liberaliter pollicitus—eos domum remittit.* Cæs. B. G. 4, 21. 3. No: any written document of several leaves. 5. An earnestly written letter: one likely to have weight with those to whom it was addressed. 6. Because a transcriber would be likely to change *the less usual* epithet (*gravem*) into the *more usual* (*grandem*): but it is very unlikely that *many* transcribers would change the usual *grandem* into the *rarer gravem.* 7. *Aliquem efferre laudibus.* 8. In Nep. Att. 10, 6; *quod si gubernator præcipua laude fertur*, &c. Cæs. B. C. 1, 69; *Duces eorum suum consilium laudibus ferebant*, &c. 9. That *Lysander* is the nom. to *legisset*, &c. *Pharnabazus* to *subjecit.* See Them. 5, [1], 9, 10. 11. *Inter signandum*, 'during the sealing;' 'while the sealing was going on;' or '*while it was a-sealing.*' 12. Properly to *thrust beneath:*

[1] Others read *obsignatur.*

cere?—13. What is *subjicere testamentum?*—14. Explain *accuratissime accusare.*—15. What should you remark about the use of *accusare* here?—16. Give similar instances.

[3] 1. What should be remarked in *postquam—quæ voluerat, dixerat?*—2. What is *cognoscere epistolam?*—3. What is the corresponding Greek word?—4. Parse *legendum.* [Pr. Intr. 351 (*a*), (*β*).]—5. What is the meaning of *imprudens?*—6. What is there unusual in *ipse suus fuit accusator?*—7. Give instances of a *possessive* pronoun used with a subst. of this kind.

EXERCISE.

You have unintentionally been your own accuser. Lysander, having said what he wished, was removed by [order of] the Ephori. Pharnabazus in an important letter, written at great length, extols Lysander to the skies. After I have said (Diff. 98.) what I wish [to say,] before the first magistrates, I shall hand in, by way of testimonial, the letter written by Pharnabazus. The Ephori having perused the letter of Pharnabazus order Lysander to withdraw. After the Ephori had [attentively] read the letter, which was put into their hands by Lysander (*partic.*), they gave it him to read.

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hence to '*substitute*' one thing for another. 13. Properly to *substitute* a *false* will for a genuine one: hence to *forge* a will. 14. '*Very circumstantially:*' making definite charges and accompanying them with satisfactory proofs. 15. That its accusative is not a *person*, but the *thing* with which the person is charged. 16. *Cujus tu desperationem accusare solitus esses*, Cic. Ep. ad Div. 6, 1, &c.

[3] 1. (1) *Postquam* with the *pluperfect*, the perfect being the more common [Pr. Intr. 514]; and (2), the use of *voluerat* to mark the wish as having *existed before* the time of his address. We should use the perf. '*after he had said what he wished to say.*' 2. *To read it attentively;* properly, '*to make oneself acquainted with it.*' 3. ἀναγινώσκειν. 5. 'Without intending it;' 'unintentionally.' 6. Verbal substantives in *or*, *ix*, *io* and *us* usually take the objective gen. of the *personal* pronoun: e. g. *accusator sui* rather than *suus accusator.* 7. *Habenda ratio non sua*[1] *solum, sed etiam aliorum*, Cic. De Off. 1, 39, 139.

[1] Where however there is *some* authority for *sui.*

While they were causing Lysander to withdraw, Pharnabazus substituted another letter. Pharnabazus sends to the Ephori a testimonial [setting forth] what conscientious-honesty Cimon had observed, both in his management of the war, and in his dealing with the allies.

ALCIBIADES.

CH. I. [1] 1. What tense is *experta* (*esse*)?—2. How then do you explain the use of *possit* rather than *posset?* [Pr. Intr. 465; and 468.]—3. What should be remarked in, *nihil illo fuisse excellentius?*—4. Give an example from Cic.—5. Does the use of the neuters *nihil*, *quid?*, *quidquam*, for *nemo*, *quis?*, *quisquam*, add strength to the assertion?—6. What should be remarked of *excellere?*—7. What is the derivation of *vel?* [Pr. Intr. 456, note a.]—8. Explain *vel—vel* here.

[2] 1. Distinguish between *pulcher* and *formosus*.—2. What adverb is more frequently used with a superlative than *multo?*—3. Give an instance of *multo* with the superlative.—4. What does *summus* here mean?—5. What two interpretations are given of '*os*' and '*oratio?*'

CH. I. [1] 3. The use of the neut. *nihil* instead of *nemo*. 4. *Nihil me infortunatius, nihil fortunatius est Catulo:* Ad Att. 2, 24; compare also Milt. 5, [5], where *nihil* relates to the fem. *pugna: qua pugna nihil adhuc est nobilius.* 5. Yes. 6. That it here marks *pre-eminence* in what is *bad*, as well as in what is good. 8. They are nearly equivalent to *sive—sive*, '*whether*—or;' *either*—or[1]. See Pr. Intr. ii. 541.

[2] 1. Död. *formosus.* 2. *Longe.* 3. *Si ita res esset, multo pulcherrumam eam nos haberemus.* Sall. Cat. 52, 20. 4. Not the *chief* in rank, but *most distinguished.* 5. Some translate '*os*,' by '*manner*' generally, including his *appearance, action,* &c.: *oratio* is then the *style* and *language* of what he said: but it is better, with others, to consider '*os*' to mean '*pronun-*

[1] They may generally be resolved by '*whether you consider this or that:*' *sive—dixeris* (or *respicias*), *sive, &c.*

—6. Give instances where *os* plainly means '*pronunciation*.'—7. Distinguish between *disertus*, *facundus*, *eloquens*.—8. What kind of '*for*' do *nam*, *namque* often express?

[3] 1. What do adjectives in *osus* generally mean? —2. Does this meaning belong to *laboriosus*?—3. In *non minus in vita, quam victu*, distinguish between *vita* and *victus*.—4. Give an instance or instances of *vita* and *victus* so connected.—5. Explain *callidissime*. [Them. 1, [4], 2–4.]

[4] 1. What is *remittere se*? from what is the notion taken?—2. What word expresses the opp. notion?—3. What other word is used in the same sense as *remittere*, and is also taken from the notion of *unstringing* a bow, or at least of *slackening* what has been *strung* or *stretched*? —4. What tense does *simul ac* usually take? [Pr. Intr. 514.]—5. When is the pluperf. used with *simul ac*?—6. How is *neque* to be construed?—7. What is the notion of *suberat* here?—8. Is 'why' after *non* (or *neque*) *est causa* always translated as here by *quare*?—9. Distinguish between *mirari*, *admirari*, *demirari*. [Pref. [3], 4.]—10. What does *diversus* mean here?

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ciation,' or '*elocution*,[1]' and '*oratio*,' '*language*.' 6. In *os planum*, Plin. Ep. 6, 11; *os confusum*, Id. ib. 4, 7: and *oris—vitia in peregrinum sonum corrupti*. Quint. 1, 1, 13. 7. Död. *disertus*.
8. They are sometimes explanatory. Pr. Intr. ii. 789, (*q*).

[3] 1. The being *full of* or *abounding in* what the root denotes.
2. It may be considered as meaning "*abounding in labor*;" but it rather means *inclined* to *labor*; as *libidinosus*, *luxuriosus*, '*inclined*' or '*given up*' to *lust* and *luxury* respectively. 3. *Vita* relates to his *life in public*; *victus*, to his manner of living at home. Död. *vita*. 4. *Nobilium vita victuque mutato, mores mutari civitatum puto*. Cic. de Legg. 3, 14. *C. Tuditanus quum omni vita atque victu excultus,—tum ejus elegans est habitum etiam orationis genus*. Brut. 25.

[4] 1. To *unbend* oneself: the notion being taken from a *bow* that is *unstrung*. 2. *Intendere*. 3. *Relaxare*. 5. When the verb expresses a *repeated action* or *continued state*, the verb of the principal sentence being in the *imperfect*. Pr. Intr. 514. Z. § 507, *b*. 6. 'And—no.' 7. *Subesse*, when spoken of a *cause* or *ground*, has the notion of being *placed under* as a *foundation* or *support*. 8. No; but more frequently by *cur*: sometimes by *quamobrem*. Pr. Intr. ii. 575, 577. 10. 'Opposite:'—so, *diversa inter se mala, luxuria atque avaritia*. Sall. Cat. 5.

[1] Compare *summa suavitas oris ac vocis*. Att. 1, 3.

EXERCISE.

Of all his contemporaries Alcibiades adapted himself the most dexterously to the times. In Alcibiades nature seems to have tried, how great a difference there can be in the same individual. Alcibiades, than whom nobody was more extraordinary whether in [his] virtues or in [his] vices, had a talent[1] for business of every kind, and was full of ability. Cicero was by far the most eloquent man of his age. Nobody could oppose Cicero in oratory [with success.] Alcibiades was by far the most princely of all his contemporaries both in his public and private life. I for my part[2] have unbent myself, nor is there [any] reason, why I should undergo such labors.

CH. II. [1] 1. Why *in domo?*—2. Give examples. —3. Give the derivation of *privignus* 'step-son.'—4. What therefore does it properly mean?—5. Of *dives* is *ditissimus* or *divitissimus* the usual superl. in writers of the golden age?—6. Is the usual comparative *ditior* or *divitior?*—7. How would you construe *vellet, posset?*— 8. Justify this. [Pr. Intr. 439.]—9. What is the derivation of *miniscor, re- miniscor, con- miniscor,* &c.?— 10. What does *reminiscor* seem to mean here, its usual meaning '*to remember*' being obviously inapplicable?— 11. Is there any other passage in which it seems to

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CH. II. [1] 1. *Domus* takes the prepos. when it means the house as a *building* or *family*. 2. In next chap. *in domo sua: in domo furtum factum est ab eo, qui domi fuit.* Quint. 5, 10, 16. *Quum omnes impuritates pudica in domo quotidie susciperes.* Cic. Phil. 2, 3. 3. *Privus* and *geno*, old form of *gigno*. 4. One who belongs to a *family of his own:* not, that is, to that of him who *represents*, as it were, *his father*. 5. *Divitissimus: ditissimus* belongs rather to poetry and the Post-Augustan prose writers. 6. *Divitior*, except in Horace. 7. *If he had chosen* or *wished——he would not have been able*[3]. 9. *Men-* the root of *meno, memini, mentum;* from which also *men-s* and *men-tio* are derived. *Georges.* 10. To *imagine.* 11. Yes, in the late writer Appuleius: *saltem fingite aliquid: reminiscimini* (think over) *quid responderitis.* Apol.

[1] 'Was fitted.' [2] *Equidem.*
[3] As if it were *si voluisset—potuisset.*

bear this meaning?—12. Does the derivation make it improbable that the word may have this meaning?—13. Compare another verb with *reminisci* so used.—14. How does Döderlein account for the meaning of *re* as a *strengthening* prefix[1]? [Pr. Intr. 249, note v.]

CH. III. [1] 1. How should *hujus consilio—bellum indixerunt* be construed? and why?—2. Do other authors use *Peloponnesius* or any other form?—3. What is omitted with *dati?*—4. Give other instances from Nep. of the omission of *est* or *sunt.*—5. What writer is fond of this omission?

[2] 1. To translate '*when he,*' '*when it,*' &c. should you use, '*quum is,*' '*quum id?*'—2. The principal verb being here in a past tense *accidit*, what tenses of what moods might follow *priusquam?* [Pr. Intr. 500, 501.]—3. Does there appear to be any "*closer connection* than mere priority in point of time" here?—4. Give other instances where the imperfect subj. is used with *antequam* or *priusquam* when there seems to be no notion of a *purpose,* &c. involved[2].—5. What were the *Hermæ?*—6.

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p. 338, 38. 12. No: for *reminiscor* may mean to '*think over and over*' as well as '*to think back,*' or '*r e c a l l by thinking.*' 13. *Reputare.*

CH. III. [1] 1. The *hujus consilio* being emphatic should be placed in a principal sentence, 'it was.' 'It was by his advice,—that the Athenians declared war, &c.' 2. *Peloponnesiacus* is the usual form, but Nep. uses *Peloponnesius* exclusively. 3. *Sunt.* 4. Paus. 5, 5, *inde posterius* [*dei*] *Delphici responso e r u t u s*, &c. Dat. 8, 6, *sic bellum, quod rex adversus Datamem susceperat, s e d a t u m.* 5. Livy.

[2] 1. Not when they follow a full stop: but '*is quum;*' '*id quum,*' &c. 3. No: or if any, it is extremely slight. 4. *Paucis ante diebus quam Syracusæ caperentur, Otacilius—Uticam —transmisit.* Liv. 25, 31. *Quæ causa ante mortua est, quam tu natus esses.* Cic. Rab. 9, 25: and above, Arist. 2, 1, *quæ* (*pugna*) *facta est prius, quam pœna liberaretur.* 5. Square blocks of stone surmounted with a head of Hermes or Mercury: the name was afterwards given to similar busts of other deities. Houses in

[1] Döderlein, who defends *reminisci*, makes *re* here = *extrinsecus;* unnecessarily I think. Heusinger proposes to read *eminisci* after the analogy of *evestigare.*

[2] Krüger says that (as in the case of *quum*) the imperf. subj. is generally used even when the relation is a simple relation of time, unless that *relation of time* is to be emphatically pointed out.

Parse *Athenis*. [Diff. of Id. 27.]—7. What does *dejicere* here mean?—8. What other verb is used of throwing down a statue?—9. What sort of verb is *vocitare?*

[3] 1. What kind of '*appear*' is translated by *apparēre?*—2. When is the preposition repeated before the second of two substantives that are governed by the *same* preposition?—3. By what forms is the degree of opposition generally implied, that requires the repetition of the preposition?—4. Why is *pertineret* in the subj. after *quod?*—5. What are the conjunctions after which '*any*' is usually *quis?*—6. What is *exsistere?*—7. Give instances of this use of *exsistere.*—8. Why is *opprimeret* in the subj.?

[4] 1. What is the meaning of *convenire in aliquem?*—2. To what word or words does *maxime* belong?

[5] 1. Why is *fiebat* used and not *factum est?*—2. How is *prodisset* to be construed? and of what difference between the English and Latin use of the tenses is

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Athens had one of these statues placed at the door. 7. To '*throw down*' from their *base* or *pedestal*[1]. 8. *Depellere.*—*Simulacra—d e p u l s a sunt et statuæ veterum hominum d e j e c t æ.* Cic. Cat. 3, 8, 19.

[3] 1. To *appear obviously:* '*to be apparent:*' and also '*to be seen,*' '*to be visible.*' 2 When the two notions are opposed to each other, or sharply distinguished from each other. 3. *Non—sed: et—et: nec—nec:* and nearly always after *aut—aut: vel—vel: nisi;* and *quam* after the comparative[2]. 4. It is referred to the *minds* of the *multitude*, as what *they thought* or *commonly observed* to one another. 6. 'To stand forth,' or 'begin to be:'—used especially of sudden unexpected occurrences. 7. *Neque umquam ex illo delendi hujus imperii tam consceleratus impetus e x s t i t i s s e t, nisi, &c.* Cic. pro M. Cœlio, c. 6.—*Quid futurum deinde, si quod externum interim bellum e x i s t a t?* Liv. 2, 32. 8. The relat. *quæ* may be resolved into *of such a kind as to.* Pr. Intr. 476.

[4] 1. '*To be applicable* to a person:' '*to be likely to be true* of him.' 2. To *in Alcibiadem,* i. e. 'to Alcibiades in a higher degree than to anybody else.'

[5] 1. It was a consequence of *repeated* occurrence, inasmuch as instances of it occurred, whenever he went abroad. 2. By the *perfect:* it is an instance of the *exactness* with which the Romans defined the time of an action that must be *completed* before

[1] Thuc. says, οἱ πλεῖστοι περιεκόπησαν τὰ πρόσωπα.

[2] *Et in bello et in pace: in nulla alia re nisi in virtute; in nulla re melius quam in virtute.*

it an instance ?—3. How is '*and nobody*' usually translated into Latin ?—4. Give another instance of *poni* = *censeri, haberi.*—5. What irregularity is there in the construction *non solum spem in eo habebant maximam, sed etiam timorem ?*—6. What is the grammatical name for the use of a verb, &c. with *two* words, to *one* only of which it is in strictness applicable ?—7. Give other examples from Nep.

[6] 1. Give the two constructions of *adspergere.* [Pr. Intr. 233.]—2. Why *in domo sua* rather than *domi suæ ?*—3. Why *dicebatur*, not *diceretur ?*

EXERCISE.

The consequence will be that, whenever you go into public, you will draw upon you the eyes of all. The throwing down of all the statues that were in the city of Rome, on one [and the self-same] night filled the multitude with great fear, lest the thing should have reference to [some] conspiracy. It was said that Alcibiades celebrated [certain] mysteries in his own house. The Athenians entertained great hopes of Alcibiades; and considered nobody in the state his equal. It being manifest that this [war] was declared by the advice of Alcibiades, Nicias was filled with great fear, lest the liberty of the people should be crushed.

Ch. IV. [1] 1. By *hoc crimine—compellabatur* is it meant that he was *formally accused ?*—2. What is the proper meaning of *compellare ?*—3. What is *intueri ?*—

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another began. 3. By '*nor—anybody.*' 4. Pref. [5] *quæ partim humilia atque ab honestate remota ponuntur.* 5. Though *spem in aliquo habere* is correct, *timorem in aliquo habere* is not; so that some other verb must be *supposed* as governing *timorem.* 6. *Zeugma*[1]. 7. *Amor—non vis expresserat:* i. e. '*love had won, not force wrested* (or *extorted*).'

[6] 3. It is stated as an historical fact by Corn. Nep.

Ch. IV. [1] 1. No: the expression only alludes to strong declarations, censures, &c., which seemed to threaten a future persecution. 2. To address a man, especially in a *harsh* manner. 3. To look at any thing attentively: and then, *figuratively*, to con-

[1] i. e. ζεῦγμα: 'a joining.'

4. What is the force of *neque ignorans?*—5. Give similar instances.—6. What is the *grammatical* name of this construction?—7. What is *invidiæ crimen?*—8. What is *invidia?*—9. What is Cicero's distinction between *invidia* and *invidentia?*—10. Does this always hold good?

[2] 1. What form is found besides *in præsenti?*—2. Is there any difference?—3. What is Döderlein's opinion?—4. *Ut sic absentem aggrederentur*: how may *sic* here be construed?—5. Does it *lose* its meaning of expressing *manner?*—6. What Greek particle is so used?—7. Give an instance.—8. What is *itaque* here?

[3] 1. In *quum missus esset nuntius—essetque, &c.* is *quum* used in the same sense with each verb?—2. What else should you remark?—3. What is *provincia* here?—4. On what does *ut rediret* depend?—5. Is *in*

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sider or *observe* any thing, for the purpose of regulating one's conduct by it. 4. 'And being well acquainted with:' the *neque* being placed *emphatically* before the *negative* word *ignorare*. 5. *Non* is frequently used before *nullus, nemo, nihil*, &c. So also § 3. *non—noluit*; chap. 7, 2, *nihil—non efficere, &c.* 6. *Litötes* or *Meiösis* (*lessening*), *less* being asserted than is really meant. 7. Two meanings are possible, (1) 'a charge proceeding from envy:' or (2) 'a charge intended to make him an object of popular hatred[1],' = *invidiosa criminatio.* 8. Either *envy*: or the *hatred, unpopularity*, &c., which attaches itself to the person envied. 9. *Invidia est, quum invidetur; invidentia quum quis invidet.* See Tusc. 3, 9, 20. 10. No: not of *invidia*.

[2] 1. *In præsentia.* 2. Hand says no. 3. That *in præsentia* means simply 'at present,' 'at the present moment;' *in præsenti*, 'under present circumstances.' 4. By an emphatic '*then*.' 5. No: it really means '*so*' still. 6. οὕτως, especially after participles. 7. προσευξάμενοι θεοῖς—οὕτω διέβαινον τὰ ὅρια. 8. *Et ita.*

[3] 1. No: with the first it is a simple particle of *time*; with the second it has rather a *concessive* or *adversative* force: = '*though*.' 2. That the two verbs have different subjects. 3. The *charge, duty*, or *command* with which a man is intrusted. 4. Strictly upon a participle *telling* or *directing* him: but such an omission is frequent in all languages. 5. *Navem* or *in navem conscendere* is also used.

[1] I. e. 'a charge which *proceeds from invidia*' (*subjectively*; from *envy felt* by the accusers): or 'a charge which *causes invidia*, (*objectively*; makes the *accused* an object of *invidia*.)

navem adscendere the only form for going on board a vessel? if not, what other form is used?

[5] 1. Who were the *Eumolpidæ?*—2. From whom were they descended?—3. Is *cogere* often followed by *ut?*—4. Can you give an instance of this construction from Cic.?

[7] 1. What is the Greek name of *Decelēa?*—2. What other form therefore would be correct?—3. Give an instance of a Greek word, the ει of which is in Latin sometimes ē, sometimes ī.—4. What is *in obsidione tenēre?*—5. Give a similar instance.

EXERCISE.

If you wish any thing to be done with reference to me, let me rather be impeached now that I am present, than have an invidious accusation brought against me in my absence. I weigh this well, and am thoroughly acquainted with the usual conduct of my fellow-citizens. I do not choose not to obey, but shall go on board the trireme. Considering this, I do not choose to obey, but shall secretly make my escape from my keepers. Considering this, and being well acquainted with the lawless violence of my fellow-citizens, I shall remove to Lacedæmon. Alcibiades cannot be hurt. We are aware that Alcibiades cannot be hurt, while he is present. The Eumolpidæ must be compelled to pronounce Alcibiades accursed. Considering this, I think it best to avoid the impending storm. When you have quitted the city,

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[5] 1. A sacerdotal family at Athens, priests of Demētēr, who ministered in the Eleusinian mysteries. Their jurisdiction also extended to cases where religion had been violated. 2. From the Thracian bard *Eumolpus*, who was said to have introduced the Eleusinian mysteries into Attica. 3. Very rarely. Pr. Intr. ii. 819. See Z. § 613. 4. *P. Lentulum, ut se abdicaret prætura, coegistis.* Cat. 4, 3, 5.

[7] 1. Δεκέλεια. 2. *Decelīa.* 3. Ἀλεξάνδρεια, *Alexandrēa* (below de Regg. 3, 4, and Vell. Paterc.), or *Alexandrīa.* See Z. § 1. *Note.* 4. Not *strictly* to *blockade* or *beleaguer* it: but to do so *virtually*, by cutting off supplies, laying the country waste, &c. 5. Pelopidas and his companions, by driving the Lacedæmonians from the citadel of Thebes, *patriam obsidione liberaverunt.* Pelop. 3, 3.

then they will bring an invidious accusation against you.

CH. V. [1] 1. What is *acer*, as applied to a person?—2. Is *neque autem* ever found[1]? [No.]—3. What is *tempus* here?—4. Give other instances.—5. What is *instituere?*

[2] 1. What is there peculiar in *id Alcibiadi—celari non potuit?*—2. What case does *celari* govern? [Pr. Intr. 251.]—3. What then would be the regular translation of '*this could not be concealed from* Alcibiades?'—4. Does Cic. use any other form?—5. Is any other instance of the dative found?—6. What is the proper meaning of *sagax?*—7. What is the derivation as given by Cicero?—8. What is *attendere* properly?—9. Is any other compound of *tendere* used in nearly the same way?

[3] 1. What is the meaning of *senescere?*—2. How is *Lacedæmoniorum* governed? and how must it be construed?

CH. V. [1] 1. Vigorous, enterprising, &c. 3. It is equivalent to *opportunum tempus*[1], 'an opportunity.' 4. Below chap. 8, 6, *tempus rei gerendæ non dimisit.* 5 To *set about* a thing deliberately: to adopt a fixed deliberate resolution.

[2] 1. The dat. after *celari.* 3. Pr. Intr. 284.—*Id Alcibiades diutius celari non potuit.* 4. Yes: since in the active the construction is *celare aliquem de aliqua re* (the acc. being seldom found except with *neut. pronouns*), he often retains the preposition in the passive: *non est profecto de illo veneno celata mater.* Cluent. 66, 189; *celandus de nostro consilio videtur.* Att. 10, 14. Z. § 391. *Note.* 5. There is a doubtful instance in Hirt. Bell. Alex. 7, *quod neque celari Alexandrinis possent in apparandā fugā.* 6. Keen-scented: of a hound. 7. *Sagire enim sentire acute est: ex quo sagæ anus, quia multa scire volunt, et sagaces dicti canes.* Div. 1, 31, 65. 8. To stretch to; to put any thing on the stretch. 9. Yes: *animum intendere in aliquid.* Cic. Acad. 2, 15.

[3] 1. *To grow old: hence fig. to grow weaker: to sink.* 2. By *opes* understood: 'those of the Lacedæmonians.'

[1] So the Greek χρόνος sometimes.

[1] Hand says: formula *neque autem* non usurpatur a bonis quidem scriptoribus nisi præcedente altero *neque*, aut alia negatione ita, ut oppositio ex altera parte crescat. 1. p. 585. He quotes Cic. ad Fam. 5, 12, 21, *neque enim tu is es, qui qui sis nescias:—neque autem ego,* &c.

[4] 1. *Ab hoc destitutus:* does this imply that Pisander had first encouraged, and then deserted him?—2. What is the derivation of *populiscītum?* [Arist. 1, [5], 11.]

[5] 1. Explain *vigēre* in *vigēre victores.*

[6] 1. What is *recipere* in military language?

EXERCISE.

He did not, however, ever revolt from the king through affection for [his own] country. When I observe the sagacity of this most energetic person, I fear that, from affection for [his own] country, he may one day revolt from me. Themistocles is [a person] of that sagacity, that he cannot be deceived. The king was exceedingly afraid that Themistocles was about to return to a good understanding with his [countrymen.] Themistocles is [a person] of that prudence, that he always applies his attention to being on his guard. When I have obtained the intimate friendship of Tissaphernes, I shall return to a good understanding with my [countrymen.] If you apply your attention to guarding [against danger,] it will not be possible to deceive you[1]. It will not be possible to conceal this[2] long from Alcibiades, if he applies his attention to being on his guard. I cannot conceal these things from Alcibiades. These things cannot be concealed from Alcibiades. The king was exceedingly afraid, that they would not deal mercifully with the captives.

CH. VI. [1] 1. Is *visere Alcibiadem* simply *to see Alcibiades?*—2. What kind of verb is *visere*, and how

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[4] 1. No: simply that he '*failed him*,' '*disappointed his* wishes and expectations.'

[5] 1. To be in a flourishing, healthy, vigorous state: a metaphor from healthy plants.

[6] 1. To gain possession of cities, &c., *without a battle:* by *treaty, voluntary surrender*, &c.

CH. VI. [1] 1. It may be so construed, but implies the *taking of pains* to see him. 2. It belongs to the class of *frequentative* verbs, better called *intensive* verbs, which are formed from the *root*

[1] Say: 'you will not be able to be deceived.'
[2] Say: 'this will not be possible to be concealed,' &c.

are such verbs formed?—3. After a perfect tense, Nep. often places the *perfect* subj. instead of the imperf., why (probably) is *conflueret* used here, not *confluxerit?*—4. What is the English of *proinde ac si?*—5. What is more commonly used?—6. What particles occur with *proinde* besides *ac si?*

[2] 1. What particles often *appear* superfluous?—2. Give an instance with *persuadēre.*—3. What part of speech is *amissum?*—4. Why is *expulisset* subj. after *quod?* [Pr. Intr. 461.]—5. What verbs are used for *to impute?*—6. What tense usually follows *postquam?* [Pr. Intr. 514.]—7. Why is the pluperf. used here with both verbs? *i. e. cœperat—potuerant:* for *cœpit—poterant?*

[3] 1. What does *ut* mean here? and with what tense are *ut*, *ubi* construed in this meaning? [Pr. Intr. 512, 514.]—2. What are the two constructions of *donare?* [Pr. Intr. 231.]—3. How then may 'I am presented with a crown' be translated?—4. Explain *usu venire.*—5. Explain *vulgo.*

[4] 1. *Sic fecit, ut fuerit:* explain the tense of *fuerit.*—2. How is *quin* to be construed? [Pr. Intr. 85.]—3. Is *lacrimare* trans. or intrans.?—4. What is

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of the supine: *vidēre, vis-um: vis-ĕre.* 3. To mark a *continued* streaming of the people to Alcibiades's ship. 5. *Perinde ac si.* 6. Pr. Intr. ii. 369. See also Lysand. 2, [2].

[2] 1. *Sic* and *ita.* (See Pr. Intr. ii. Diff. 28.)—Z. § 748. 2. *Quum sibi ita persuasisset ipse, meas—litteras, &c.* Cic. ad Fam. 13, 10. 5. "*tribuere, attribuere, adscribere, adsignare, acceptum referre* (qd ci). [*imputare*, Quint., Plin. jun.]:" from the 'Antibarbarus' of Pr. Intr. Part ii. 7. Probably because Nep. states this as a reason why the Athenians were probably right: and since the cause necessarily precedes the consequence, he states it as an historical fact now over: '*they were probably right in attributing all their successes to Alcibiades; for after he had once taken command of the fleet, the Lacedæmonians had never been able to stand against them.*

[3] 5. It expresses that *all*[1], to speak generally, both *high* and *low* presented him with crowns; the rich with golden, the poor with brazen ones.

[4] 3. Properly intrans., but, like many other verbs expressing mental emotions, used also transitively: especially with the neut. acc. of a pron. *Num id lacrumat virgo?* Ter. Eun. 5, 1, 13. 4. That strictly speaking the '*again*' is already implied in the

[1] Cic. Mur. 35, 73. *Quid est vulgo? universos.*

there peculiar in *rursus resacrare?*—5. Give similar instances.—6. What do some say should be read instead of *resacrare?*

EXERCISE.

All men streamed to the trireme of Alcibiades, just as if both the past reverses and the present success were due to him alone. We impute both the loss of Sicily and the victories of the Lacedæmonians to ourselves, just as if we might have been equal to the enemy [if we had pleased.] We attribute both our past reverses and our present success to Alcibiades alone, just as if Theramenes and Thrasybulus had not shared the chief command with him. No one was so hard-hearted as not to weep for the fate of Alcibiades.

Ch. VII. [1] 1. What is the grammatical name for such an expression as *non nimis diuturna?* [See chap. 4, [1], 6.]—2. Can *belli* stand alone?—3. What *similar* form occurs?

[2] What is *malitiose?*

[3] 1. Explain the *ne* in, *ne—tyrannidem concupisceret.*—2. Does Nep. ever use *magistratus* of *military* command?

[4] 1. *Id ille ut audivit;* what is *ut* here?—2. What tense does it go with in this sense? [Pr. Intr. 514.]—3. Where was *Pactye?*—4. What is the deriva-

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re of *r e-sacrare.* 5. Alc. 4, 4, *clam se—sub-duxit.* Thras. 2, 4, *tum illis temporibus,* &c. 6. *Resecrare* after the analogy of *consecrare:* but *consacrare* is found on the Mon Ancyran. Suet. ii. 397. So *impertiri, impartiri: inficetus* and *infacetus: bipertitus, bipartitus.*

Ch. VII. [1] 2. No: except in this form, *domi bellique,* it must be *bello* or *in bello.* 3. *Domi militiæque.*

[2] Properly 'with *an evil intent*:' = hence '*treacherously*' &c.

[3] 1. It refers to the *timebatur,* which is placed *first* as being the principal notion in the sentence. It is *this* consideration also, that justifies the separation of *ne* from its verb. 2. Yes: *erat in classe Chabrias privatus, sed omnes, qui in magistratu erant, auctoritate anteibat*[1]. Chabr. 4, 1.

[4] 3. In the Thracian Chersonesus. 4. It is a Greek name

[1] Alcibiades had however both *civil* and *military* power.

tion of *Neontichos?*—5. Parse *Græciæ.*—6. The Greeks had before possessions in the Thracian Chersonese, how then is Nep. correct in saying *primus—in Thraciam introiit?*

EXERCISE.

I fear that this joy of yours will not be of very long duration. The whole administration of the government was committed to Alcibiades alone. I am afraid that, from having been unsuccessful at Cyme, I shall again become unpopular. I have no fear that my fellow-citizens will say that I have acted treacherously. [Was it that] Alcibiades *would* not take Cyme, [because he was] bribed by the king? Men say that Alcibiades should have his command taken from him. I hear that Alcibiades has quite won the friendship of Tissaphernes.

CH. VIII. [1] 1. How must '*but—not,*' or '*not—however*' not be translated?—2. What is the meaning of *recedere ab aliqua re?*—3. Give an instance.—4. What is the meaning of *potuit?*—5. What kind of *possibility* does it therefore express?—6. What is *Ægos flumen* in Greek?—7. What is the proper meaning of *constituere,* and what is the corresponding *intransitive* verb?—8. How may *constituere classem suam* be construed?—9. What is *ducere bellum?*—10. What other verb is used in this sense?—11. What is there unusual in *erat super?*

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in Latin letters: νέον τεῖχος: 'new wall.' 5. According to Bremi it is here an adj. as in *Græciæ gentis,* de Regg. 1, 1, but in both places it is a genitive dependent on another genitive. 6. *Introire* is '*to penetrate into the interior.*'

CH. VIII. [1] 1. By *neque autem,* which never occurs: *neque vero, neque tamen,* are the correct forms. 2. To renounce something against a sense of duty or an inward feeling. 3. *Nullo dolore cogi, ut ab officio recedatur.* Auct. ad Herenn. 3, 3, 5. 4. That he could not bring himself to do it: could not bear to do it. 5. *Moral* possibility: he *could not* without violating his nature. 6. Αἰγὸς ποταμός, Ægospotamus or '*Goat's river.*' 7. 'To make to stop,' 'to stop,' the corresponding intrans. verb being *consistere.* 8. By '*to lie at anchor with his fleet.*' 9. To '*protract* the war.' 10. *Trahere* [1]. 11. The usual form is

[1] Cic. ad Att. 10, 8, 2: Sall. Jug. 23, 2; 36, 3.

—12. Give a similar instance from Nep., an instance, that is, of his placing a word that usually precedes another, after it, for the purpose of emphasis or euphony. —13. What is this called?

[2] 1. Who are meant by *vulgus*[2]?—2. What does *pedester* here mean?—3. Can you give any other instance from Nep.?

[3] 1. What does *deducere* here mean?—2. Why is it followed by *ut?* [Pr. Intr. 75.]—3. What kind of persuasion does Bremi attribute to *deducere*; properly 'to bring down from?'—4. What should be remarked in *conflicturos—composituros?*

[4] 1. What is the meaning of *pars est in eâ re meâ*[5]?—2. Construe *contra ea.*—3. Distinguish between *evenire*, *accidere.*—4. Is *delictum* confined to a sin of *omission?* [Pr. Intr. 428.]—5. What is the meaning of *reus?* [Pr. Intr. 188. f.]

[5] 1. What accusative cases are found with *monēre, admonēre?*—2. Give the meaning and derivation of *juxta.*—3. Govern *habeas.* [Pr. Intr. 417. *b.*]—4. Give

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supererat[1]. 12. *Fecit lucri* for *lucrifecit:* Thras. 1, 3. 13. Anastrŏphe: from ἀνά, στρέφω: the mere separation is called *Tmesis.*

[2] 1. The common soldiers: τὸ πολὺ τῶν στρατιωτῶν. Xen. Cyr. 2, 2, 15. 2. Being opposed to *navalis*, it is nearly = *terrester:* i. e. *foot-soldiers* opp. '*sailors.*' 3. Yes: Con. 1, 1, *pedestres exercitus* are opposed to *classis*[3].

[3] 1. To *move* or *prevail* upon him to do it. 3. The persuading a person to something that is rather prejudicial to him than not; or, at all events, from which the *persuader* expects advantage to himself: he says its meaning is between that of *inducere*[4], and that of *adducere.* 4. The omission of the acc. pron.

[4] 1. '*I have something to do with it:*' '*I have a share in it,*' in either a good or a bad sense. 2. 'On the other hand.' 3. Död. *accidere.* Milt. 1, [1], 27. 4. Död. *delictum.*

[5] 1. Neut. pronouns. 2. '*Close by:*' from *jug-*, root of *jungere.* 4. Here '*insubordination,*' '*want of discipline:*' in

[1] The *super* is separated from the *esse* by Virg. *Jamque adeo super unus eram,* &c. Æn. 2, 567.

[2] So *posteaquam in vulgus militum elatum est.* Cæs. B. G. 1, 46.

[3] So *pedestres navalesve pugnas.* Cic. de Senect. 5.

[4] = To lead into something *hurtful.*

[5] Jaumann construes *nullus* 'insignificant,' as in *quam nullæ erant hominum adversus deos vires.* Just. 2, 12.

derivation and meaning of *immodestia*.—5. What is the meaning of *castra nautica?*—6. What is a camp of this kind also called?—7. What *explanatory* expression does Nep. also use?

EXERCISE.

This I warn you, to compel Lysander either to fight, or to terminate the war by some amicable adjustment. He admonished me to protract the war as much as possible. The king being [now] exhausted has nothing left but his naval camp. He admonished him to lie at anchor with his fleet at [the mouth of] 'the Goat's river.' Lysander's present object is to terminate the war by an amicable adjustment. If Seuthes drives the Lacedæmonians from the land they will be obliged either to fight [a battle] or to beg for peace. If any misfortune happens, I shall have no share whatever in the matter.

CH. IX. [1] 1. Is *abdere* generally used with *in aliquā re*, or with *in aliquam rem?*—2. Give instances. —3. Translate 'to hide, or bury himself, in the country; in his house.'—4. Translate 'to hide himself there.'—5. Are any examples with *in* and the abl. found?—6. What

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not, *modus* measure: hence *order, regularity*. 5. A camp on shore: sometimes the vessels were drawn up and surrounded by works: *commodissimum esse statuit, omnes naves subduci et cum castris una munitione conjungi*. Cæs. B. G. 5, 11. 6. *Castra navalia*. 7. *Præsidia,—quæ in proximo litore erant collocata*: Han. 11, 4, which shows that the object was not so much the protection of the ships but of the troops, who went ashore recklessly, &c.

CH. IX. [1] 1. Generally with *in aliquam rem*[1]. 2. *Abdere se in terram, in intimam Macedoniam, in contrariam partem terrarum*, &c. all from Cicero. 3. *Se rus* or *domum abdere*. 4. *Se eo* (not *ibi*) *abdere*. 5. Liv. has *cetratos—in insidiis abdiderat*, 31, 36, if the reading is correct: and with the pass. participle the abl. with *in* is the usual construction, that participle representing the action of the verb as over: *abditi in tabernaculis*, Cæs. B. G. 1, 39, *in tectis silvestribus abditos*, Cic. Inv. 1, 2: but also *in silvam Arduennam abditi*: Cæs. B. G. 5, 3. 6. He

[1] Also with *sub*: *Amphiaraë sub terram* (not *terrâ*) *abdite*. C. Tusc. 2, 25, 60.

is Cicero's practice when *abdere se* means figuratively 'to bury oneself' in a pursuit, study, &c. ?—7. What is the meaning of *fortunam* here ?—8. What is there peculiar in *falso ?*—9. Give an instance of this.—10. What other words are so used ?—11. What Greek words are so used, *i. e.* as a distinct proposition ?

[2] What may be considered omitted after *ipsum ?*

[3] 1. *Adeo cepit—ut—antecederet :* why does Nep., who so often uses the *perf. subj.* after a past tense, here use the imperf. ?—2. Why is *quinquagena* used and not *quinquaginta ?*—3. What is the nom. case to *capiebat ?*

[5] 1. What has been remarked about the construction of *non* or *neque dubitare ?* [Pref. 1—6.]—2. What would *habuisset* become after a fut. tense in direct narration ?—3. What can *convenire* govern in the sense of '*visiting*' or '*having an interview*' with a person ? [Pr. Intr. 244.]

EXERCISES.

He knew that Pharnabazus used to receive from it sixty talents revenue, [every year.] Alcibiades is going to bury himself in the heart[1] of Macedonia. He hopes that, if he buries himself in Macedonia, his wealth may there be concealed: [but he hopes] in vain. I shall easily manage this, if I do but obtain an interview with the king. Gobryas is turning all his thoughts to the liberation of his country : if I communicate this to the king, nobody will stand before me in his friendship.

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uses either the acc. with *in*, or the abl. without any prepos. : *se totum in litteras abdere*, ad Fam. 7, 33 ; or *se litteris abdere*, Arch. 6, 12. 7. *Opes, fortunas.* 8. Its being used without a *sed, autem, vero.* 9. *Aliud utile interdum, aliud honestum videri solet. Falso. Nam eadem utilitatis quæ honestatis est regula.* C. de Off. 3, 18, 74. 10. *Frustra* and *nequidquam.* 11. εἰκότως, δικαίως, &c.

[2] The weak adversative particle *autem : ipsum autem—non potuerunt.*

[3] 1. To mark a continuing state : as in chap. 5, [5], *tanta—facta est—ut peterent.*

[5] 2. Fut. perf.

[1] By the adj. *intimus.*

CH. X. [1] 1. What *tyrants* are meant ?—2. Quote another passage in which Nep. calls them tyrants.—3. What is the meaning of *ratus* ?—4. With what adjectives does Cic. join it ?—5. Explain *suas res gestas*.—6. Give an instance of a genitive case with *res gestæ*.—7. What is the meaning of *persequi* here ?

[2] 1. What is *re-nuntiare* ?—2. What is the meaning of the phrase *res mihi tecum est* ?—3. Give an instance or instances.

[3] 1. How would you construe *non tulit hoc* ?—2. How is *et* to be construed in *non tulit—et maluit* ?—3. What is *clementia* ?—4. Of what is *violare* generally used ?—5. Is *iter comparare* a common phrase ?

[4] 1. What is there peculiar in *vicinitati* ?—2. Give another instance of this.

CH. X. [1] 1. The thirty are always called *tyrants* on account of their cruel despotic exercise of power. 2. *Nam quum triginta tyranni, præpositi a Lacedæmoniis, servitute oppressas tenerent Athenas.* Thrasyb. 1, 5. 3. It is the part. of *reor;* but also used adjectively with a passive meaning, of what is fixed, immutable, &c. 4. *Certus, ratus, firmus, fixus,* Acad. 46, 141. opp. *irritus.* 5. *Res gestæ* forms, as it were, one substantive notion, = '*measures*:' if *gestus* were considered as a participle, the prep. *a* would be used. 6. *Res gestas regum:* Cat. 3, 3. So *hujus bella gesta.* Han. 13, 3. 7. To pursue him: to run him down (as it were) till he took him either alive or dead.

[2] 1. To make an announcement to a person with reference to some commission received from him. 2. It is used of a *good understanding* or *friendly relations* between parties: or generally of the *terms* on which one stands with anybody. 3. *Alia omnia sibi cum collega ratus.* Sall. Jug. 43, 2. *Si mihi tecum minus esset, quam est cum tuis omnibus.* Cic. ad Fam. 15, 10, 2.

[3] 1. 'Could not stand this.' But of course the meaning *expressed* is, that 'he *did not* stand it.' 2. *But.* Pr. Intr. ii. 233. 3. *Clementia* is "the mercifulness and humanity of the ruler or judge, who does not inflict upon the malefactor the punishment he deserves: opp. *crudelitas.*" Död. Alcibiades came to him as a fugitive, and thus Pharnabazus's kind reception of him was an instance of *clementia.* 4. Of trespassing against something that is *sacred.* 5. No: but either *iter parare;* or *se ad iter comparare.* Liv. 28, 33. Dähne says that *iter comparare* is stronger than *iter parare.*

[4] 1. The abstract subst. *vicinitas* is used for the *concrete, vicini:* as *we* use 'the neighborhood.' 2. *Vicinitatem, antea sollicitatam, armis exornat.* Sall. Cat. 36.

[5] 1. What is the usual meaning of *subalaris?*—2. What difference would it have made, if Nep. had used the dat. with *eripuit?*—3. Is it *usual* in Latin to use a substantive governed by a preposition as an attributive, *i. e.* adjectively? [Pr. Intr. ii. Caut. 7, *e.*]—4. Give another instance of 'a person *from* such a place.'—5. Govern *vestimentorum*. [Pr. Intr. 160.]—6. Parse *præsentia*. [Them. 8, [4], 1.]—7. Defend *ejectis* against the proposed reading *injectis* or *conjectis*.

[6] 1. What was the name of this female?—2. Construe *contectum—cremavit*.

EXERCISE.

I am desiring you to send me to Pharnabazus. Unless you get rid of Alcibiades, nothing will stand good of [all] those measures that you yourself established at Athens. Let us send off trusty men to Lysander, to inform him that Alcibiades is preparing for a journey to the king. All will be of no effect, unless you deliver up Alcibiades alive or dead. I will give order to the neighborhood, to send trusty men to kill Alcibiades. Alcibiades orders a certain guest-friend [of his] from Arcadia to follow him. Lysander thinks it impossible[1], that his measures[2] can stand.

CH. XI, [1] 1. Explain *gravis*.—2. What is the meaning of *historicus?*—3. What other expressions does

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[5] 1. 'Under the wing;' e. g. *subalares plumæ;* but as *ala* is also used for the *armpit*, *subalaris* is here of what is carried under the arm; a short dagger, &c. 2. If he had said *familiari suo—telum eripuit*, it would have expressed violence, and not, as now, merely impetuosity and haste. 4. *Q. Junius ex Hispania quidam*. Cæs. B. G. 5, 27. 7. *Ejectis* expresses the flinging them *out* of the house into the flames.

[6] 1. Theodote. 2. *Covered—and burnt.*

CH. XI. [1] 1. One whose opinion carries much weight: hence *eminent*, &c. e. g. *gravis auctor*, Cic. in Pison. 6; *gravis testis*, ad Fam. 2, 2, &c. 2. It is said by some to mean not 'an historian,' but one who is fond of history, studies history, &c.: but Cic. uses it in the sense of '*historian*,' *et oratores, et philosophos, et poetas, et historicos*. Top. 20, extr. 3. *Thucydides—rerum*

[1] *Diffidit*. [2] *Res gestæ*.

Cicero use for *historian?*—4. If you construe *hunc—infamatum—extulerunt*, how should the verbs be connected?—5. How long *did* Theopompus live after the age of Alcibiades?—6. What does *aliquanto*[1] mean?—7. What is the superl. of adjectives in *-dicus*, *-ficus?*—8. What forms occur besides *nescio quo modo?*—9. Give an example of *consciscere* in the sense of *agreeing* to do something.—10. What is the meaning of the *perfect* in this sense?

[2] 1. Distinguish between *amplius*, *plus*, *magis*, *potius*.—2. Explain *splendor*.—3. Explain *dignitas*.

[3] 1. Explain *eorum*.—2. Give a similar instance of a *constructio ad synesim*.—3. What expressions show that the Bœotians were considered inferior to the other Greeks in mental powers?—4. What splendid poet was a Bœotian?

[4] 1. How is *ponebatur* to be explained, the passage in which it occurs being in *indirect* narration? [Milt. 3, [4], 1.]—2. Could any other tense be substituted for *esset* in *apud quos summa laus esset?*

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gestarum pronuntiator sincerus et grandis etiam fuit. (Brut. 83.) (*Thucydides*) *rerum explicator prudens, severus, gravis.* (Orat. 9). 4. The two verbs should be connected by '*but*,' the relation being an *adversative* one. 5. About fifty years. 6. Pr. Intr. 402. *Si non statim, paulo quidem post, si non paulo, at aliquanto.* It is less than *multo*, more than *paulo*. 7. *-dicentissimus*, *-ficentissimus*. 8. *Nescio quo casu*, Milt. 7, 3: *nescio quo pacto*. 9. *Tusci fere omnes consciverant bellum.* Liv. 10, 18, 1. 10. In this sense the perf. has the meaning of the present.

[2] 1. *Amplius* relates to *compass* and *extension*; *plus* to *number* and *quantity*; *magis* to *quality*; *potius* to *preference*. See Pr. Intr. ii. 427–431. 2. *A suitable magnificence:* thus Atticus was, in his mode of living, *splendidus, non sumtuosus.* Att. 13, 5. 3. The grave and dignified demeanor.

[3] 1. It is a *constructio ad synesim* (i. e. according to the meaning, not according to the words actually used). It refers to *Thebani*, implied in *Thebas*. 2. *Laconicen populatus, classem eorum fugavit.* Timoth. 2, [1]. 3. *Ingenium Bœoticum. Bœotica sus. Bœotum in crasso jurares aere natum.* Hor. Ep. 2, 1, 244. 4. Pindar.

[4] 2. *Est* might have been used, if the historian had chosen to make the statement his own.

[1] On the order of words, see Paus. 3, [1], 1.

EXERCISE.

Alcibiades among the Lacedæmonians so [entirely] gave himself up to a hard way of life, that nobody could equal him in the frugality of his diet and dress. Among the Thebans the highest commendation is to cultivate bodily strength. Whatever people Alcibiades is living with, he will be reckoned the first [among them.] Alcibiades is highly extolled by the great historian Thucydides, [but] very many writers have given him a bad character.

THRASYBULUS.

CH. I. [1] 1. What is the force of *dubito an?*—2. What is the rule for translating 'I doubt whether' into Latin, when it is equivalent to a doubtfully expressed affirmation?—3. On what is this rule founded?—4. Express (*a*) 'I am inclined to think he will come' by 'I doubt' in English and Latin.—(*b*) 'I am inclined to think he will not come.'—5. What should you remark about *illud?*

[2] 1. How would you construe '*quod?*'—2. What would the full construction be?—3. After what imper-

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CH. I. [1] 1. 'I doubt whether it is not;' that is, 'am almost inclined to think it is.' Pr. Intr. ii. 454.—Z. § 354. 2. If the English has a *not*, omit it; if it has none, insert it. 3. On the fact, that in *our* doubtfully expressed affirmation we express the *not*, and *vice versâ*: whereas the Romans did not. 4. (*a*) 'I doubt whether he will not come:' *dubito an sit venturus.*—(*b*) 'I doubt whether he will come (at all),' *dubito an non sit venturus.* 5. That it refers to a coming sentence: and therefore must be construed by '*this*[1].'

[2] 1. 'Whereas.' 2. *Nam quod,* &c.—*non id solum hic potuit, sed contigit ei, ut—vindicaret.*—See also Z. § 626.

3. *Contingit, evenit,* and *accidit,* With *restat, reliquum est,* and *fit.* } See also Pr. Intr. ii. 818, 819.—Z. § 621.

[1] So Hann. 12, 3: Att. 11, 3.

sonals is *ut* used?—4. Which is commonly used of an *agreeable* accident or event, *contigit* or *accidit?* [Milt. [1], 27.]

[3] 1. *Nescio quo modo:* what other forms are used? [Alcib. 11, [1], 8.]—2. Give the perf. of *præcurro.*—3. What compounds of *curro* are not found with the reduplication?—4. What does *nobilitas* mean here?—5. What does *naturale bonum* here mean?—6. What is *facere lucri* or *lucrifacere?*

[4] 1. Distinguish between *vires* and *vis pugnantium.*—2. What part of speech is *hic?*

[5] 1. What case or cases does *proprius* govern? [Pr. Intr. 212.]—2. Distinguish between *opprimere* and *oppressum tenēre.*—3. Go through *parcere.*—4. What are the constructions of the noun with *partim—partim?*—5. What is far more common than *non solum—sed et?*—6. Give an instance of *sed et* from Cic.

EXERCISE.

I doubt whether fortune has *not* more power in this matter, than the ability of the general. Of his friends some were banished, others executed. I doubt whether they are not going to confiscate their property, and divide it among themselves. These things are common to Alcibiades and Thrasybulus. I doubt whether he is going to proclaim war against the king. It was the good fortune of Thrasybulus to be, not only the first, but the only person, who freed Athens from her most detestable tyrants. Alcibiades, by a sort of natural tact, made it appear, that it was he alone, who had set his country free.

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[3] 3. *Ante-, circum-, suc-, trans-, curro.* 4. 'The being known,' '*celebrity.*' 5. 'Natural dexterity,' '*tact.*' 6. 'To turn to good account.'

[4] 1. *Vires* relates to the collective force and strength of the army: *vis pugn.* to the *spirit* that animated individuals.

[5] 2. *Oppres: tenēre* denotes an abiding state. 4. Use *cives* for the noun. Pr. Intr. ii. 283.—Z. § 271. 5. *Non solum—sed etiam.* 6. *Opinio—quæ non modo Romæ, sed et*[m] *apud exteras nationes—percrebuit.* Verr. 1, 1. See Pr. Intr. ii. 227, j. See also Z. § 335.

[m] *sed etiam—percrebruit.* Klotz.

CH. II. [1] 1. Would *Phyle, quæ est castellum* be a more or less usual form than *Phyle, quod est castellum?* [Pr. Intr. 48–9.]—2. Explain *Actæorum.*

[2] 1. What is the fig. *neque—non contemtus* called?—2. Distinguish between *contemnere, despicere, spernere.*—3. What is Döderlein's explanation of *contemnere?*—4. Distinguish between *primum* and *primo.* [Pr. Intr. 83, *a.*]—5. Of what use of *autem* have we here an example? [Pr. Intr. ii. 478.]—6. What is remarkable in *ad comparandum?*

[3] 1. What remarkable difference exists between '*that*' and '*ille?*'—2. Explain *timidus* here?

[4] 1. What is *pro opinione?*—2. Explain *jam tum illis temporibus.*

[6] 1. When is *quisquam* used for *anybody?* [Pr. Intr. 389.]

[7] 1. Give other examples of *quum quidem.*—2. Explain *exadversus.*[a] [Them. 3, [4], 4, 5.]

EXERCISE.

Not more than thirty persons fled to Phyle. Thrasybulus fortified Munychia, which is a port of the Athenians. The tyrants at first despised Thrasybulus and the fewness of his adherents. The mothers of cowards

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CH. II. [1] 2. An old name for *Atticorum,* from *Acte* the oldest name of *Attica.*

[2] 1. Litotes. Alc. 4, [1], 6. 2. *Contemnere* with reference to what one might *fear; despicere* to what one might *respect; spernere* to what one might *accept:* or, *contemnere* implies *not fearing: despicere, looking downupon: spernere, rejecting.* 3. That it means, despising *great* things, as danger, death: but it may be used of *small* things, as *nihil in bello oportere contemni,* just *below.* 6. Its being used *absolutely:* i. e. without an acc. case.

[3] 1. That *ille* is frequently used to denote a *following* sentence. 2. Extremely cautious: as Cic. joins *timidi et omnia circumspicientes.*

[4] 1. In proportion to his expectations. 2. 'Even in *those* days,' implying that it was remarkably so in the speaker's days.

[7] 1. Cato 2, 2. Att. 22, 1.—on *quidem,* see Pref. [4], 7.

[a] *Pugnare exadversus aliquem* = to stand opposite to one in the ranks of the enemy and fight, (different from *pugnare contra aliquem.*) *Georges.*

do not weep. Even as early as those days this precept was in the memory of all Athenians, that in war nothing should be despised. He thought it right, that the citizens should not only speak for liberty, but also fight for it.

CH. III. [1] 1. What is the *proper* meaning of *dejicere?*—2. How may *hoc dejecto* be construed?—3. Govern *auxilio* and *Atticis*.—4. After what words is *quis* or *qui* used for *any?* [Pr. Intr. 389–91.]—5. What is *uti more alicujus?*—6. Give a similar expression.—7. Govern *redderetur*.

[2] 1. When is *neve* or *neu* used for '*nor?*'—2. Govern *oblivionis*.—3. How would you construe it?

[3] 1. How is *effecit ut valeret* to be construed?

EXERCISE.

I will not only cause this law to be passed, but will also enforce its observance. Thrasybulus prevented the massacre of those, with whom a public and formal reconciliation had been made. Thrasybulus procured the passing of an act of amnesty. What I have promised, must be performed. After the fall of Critias, Thrasybulus restored peace [to the state,] on these terms, that none but the thirty tyrants should be banished or fined.

CH. IV. [1] 1. Give an instance that resembles *honoris corona*.—2. What should be remarked in *quam*

CH. III. [1] 1. To *cast* (or *hurl*) *down:* καταβάλλειν. 2. '*After the fall* of Critias.' 5. To *imitate* him. 6. *Fungi more:* Con. 3, 4. 7. Properly speaking an *ut* must be supplied; it is implied by the preceding *ne*.

[2] 1. After a preceding *ne* or *ut*. 3. An *amnesty*—ἀμνηστία.

[3] 1. *Enforced the observance of it.*

CH. IV. [1] 1. *Non denique hæc sedes honoris—umquam vacua mortis periculo atque insidiis fuit.* Cic. in Cat. 4, 1, 2. 2. That instead of *quæ, quod eam—non vis expresserat, habuit*, the relative stands in the case in which the pronoun is governed in the accessory sentence, and is omitted in the principal sentence. Z. § 804.

quod amor—non vis expresserat, habuit, &c.?—3. What is peculiar in *amor non vis expresserat?*—4. What is this fig. called?—5. Give an instance of *zeugma* with *exprimere.*—6. What is there peculiar in *magnaque fuit gloria?*—7. When *is* the abl. with *esse* used?

[2] 1. Explain the *ille* in *Pittacus ille.* [Pr. Intr. 381, (*b*).]—2. What was the size of a *jugerum?*—3. What is there peculiar in *munera darent?*—4. Why is the imperf. *darent* used?—5. Give an example of this use of the imperf. indic.—6. Why does *quod* govern the subj. in *quod—invideant?* [Pr. Intr. 476.]—7. Explain *propria.*

[3] Explain the *igitur.*

[4] Give the derivation of *prætor.*

EXERCISE.

A crown of honor not extorted by force but [won] from the affection of one's fellow-citizens, brings with it no odium. When the people proposed to give him a crown of honor, he would not receive it. A crown of honor made of two olive twigs, showed both Thrasybulus's moderation and the good-will of the people [towards him.] I for my part am unwilling to receive any thing,

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3. That *expresserat* (had extorted) does not suit the first nom. *amor:* the meaning being 'which force had not extorted, but love e l i c i t e d.'

4. *Zeugma,* that is 'junction' or 'pair:' when, that is, a verb is used with two connected words, though one of them really requires a verb of different meaning. 5. *Senatûs consulta, quæ possunt videri vel n e c e s s i t a t e e x p r e s s a, vel v e r e c u n d i a.* Sueton. Oct. 57. 6. We should expect *magnæ fuit gloriæ* since the *purpose it served* is denoted. 7. The abl. with *esse,* with or without '*in,*' denotes the state in which a person is: e. g. (*Dionysius*) *non minore fuit in musicis g l o r i ā quam,* &c. Epam. 2, 1. *pacis auctores in ingenti gloria esse.* Liv. 2, 22.

[2] 2. It was a Roman measure of surface of 240 feet by 120: = 28,800 square feet. 3. *Muneri darent* is the usual construction. 4. It is equivalent to '*were proposing to give.*' 5. Cic. Cat. 1, 5, 13: *quod jam tua sponte f a c i e b a s = facere volebas.* 7. It = what is and *will remain* one's own: hence 'lasting.'

[3] It is the *resumptive igitur; = ut ad rem redeam.* Nep. returns to Thrasybulus, from the tale about Pittacus, which was an interruption of the narrative.

[4] *Præ-itor:* 'one who goes before.'

which the affection of my fellow-citizens has not [bestowed,] but force extorted [from them.] Crowns of honor are not usually envied.[1]

CONON.

CH. I. [1] 1. Explain *accedere ad rempublicam.* [Them. 2, [1], 2, 3.]—2. Parse *magni* in: *magni esse.* —3. Is *majoris esse* used? [Pr. Intr. 264, *e.*]—4. Distinguish between *potentia* and *potestas.* [Död. *potentia.*] —5. How is *potestas,* as used of a public office, distinguished from *magistratus?*

[2] 1. Construe *extremo Peloponnesio bello.* [Pr. Intr. 179.]—2. What is the force of *de* in *devictæ?* [Milt. 2, [2], 5.]—3. Explain *tum abfuit.*—4. Govern *imperii* in *diligens imperii,* and explain the meaning of *diligens.*—5. Give an instance of *diligens* with gen. from Cicero.

[3] 1. Does Nep. ever use *quin* after *nemini dubium esse?* [Pref. [1], 1–6.]—2. To what tense of the subjunctive does *accepturos fuisse* answer? [Pr. Intr. 454.]

EXERCISE.

If Conon had been present, the Athenians would not have suffered that terrible defeat. Nobody doubts, but

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CH. I. [1] 5. *Potestas* denotes an *extraordinary* commission.

[2] 3. *Tum quum devictæ sunt:* for he was not absent *on that occasion,* but, seeing all lost from the negligence and insubordination of his countrymen, fled with eight ships to Cyprus. 4. *Diligens* is the opp. of *negligens:* it properly means 'loving,' and then, with reference to a *thing,* paying attention to it; being careful and punctual in its performance. It is properly a participle, but is often used adjectively to signify a habit: it then takes a genitive. Pr. Intr. 183. 5. *Q. Pompeio castissimo viro atque omnis officii diligentissimo.* Cic. Cœl. 30, 73.

[1] '*Are not wont to be envied:*' the impersonal *solet.*

that the Romans will be utterly defeated. Nobody doubts, that if Conon had been present, the Athenians would not have been utterly defeated. Nobody doubts, that Conon is both an experienced and a careful commander.

CH. II. [1] 1. Explain and construe *eumdemque generum Regis*. [Pr. Intr. 387.]—2. What is *propinquus* here?

[2] 1. Parse *societatem* in: *coire societatem*. [Pr. Intr. 244.]—2. What is the force of *quidem* in: *re quidem vera?*

[3] 1. How may *si ille non fuisset* be construed?—2. Give an instance of *fuisset* used in this emphatic way for '*exist*;' and by implication, for to *assist*, &c.—3. What prepositions always follow their cases? [Paus. 4, [4], 8.]

EXERCISE.

I will not seek for a place where I may myself live in safety but [for one] whence I may protect my fellow-citizens. If I had sought for a place where I might myself have lived in safety, I should not have gone to Pharnabazus. The Lacedæmonians, having defeated the Athenians, sent Agesilaus to invade Asia. Tissaphernes, having revolted from the king, made an alliance with the Lacedæmonians. Balbus was considered an experienced commander (*chap.* i.), but was in reality a rash and careless general[1].

CH. III. [1] 1. *Meritis—valebat:* how is the abl. here used?—2. Give an instance from Cic.—3. Explain

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CH. II. [1] 2. A relation by *blood:* the being the king's son-in-law only made him an *affinis*.

[2] 2. That of *vero*, 'but,' 'however.'

[3] 1. 'But for him.' 2. *Pons Sublicius iter pæne hostibus dedit, ni unus vir fuisset*, &c. Liv. 2, 10.

CH. III. [1] 1. It is the abl. of cause = on account of; from. 2. *Regale civitatis genus—non tam regni, quam regis vitiis repudiatum est.* de Legg. 3, 7, 15. 3. *Si* is sometimes used after

[1] *Negligens imperii* opp. *diligens imperii*. Chap. 1.

neque id mirandum, si, &c.—4. Give instances.—5. Distinguish between *adducere* and *inducere*.

[3] 1. Explain *nulla mora est*.—2. What was the προσκυνεῖν or *venerari?*—3. What does Justin call it?—4. Who are *illi?*—5. When does Cornelius use this expression?—6. Give an instance.—7. What is *mandatum?*—8. Since *studeo* governs the dat., explain *quod studes*.

[4] 1. *Mihi vero:* explain the *vero*.—2. How would you translate *mihi vero* into Greek?

EXERCISE.

It is not to be wondered at, that I am not easily induced to believe. Conon preferred setting down his views in writing to discussing them in an audience with the king. Conon, if he had come into [the king's] presence, must have done homage to him by falling prostrate. Why, for my own part, I have no objection to fall prostrate before the king, but I fear that I may not perform this ceremony of the barbarians. The state, by which I am commissioned, is accustomed to command other nations.

CH. IV. [1] 1. What tense is *judicaverit?* [Pr. Intr. 418.]—2. To what is *negavit* equivalent?—3. Govern *daret*.

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mirari instead of *quod*, or acc. with infin.—as εἰ after θαυμάζειν.
4. *Mirabar, si tu mihi quidquam afferres novi.* Ter. Phorm. 3, 2, 5. *Non miror, si qui comedunt bona.* H. Ep. 1, 15, 39.
5. *Inducere* is mostly used in a bad sense.

[3] 1. *Nulla mora est in* or *per me:* = '*I have no objection*,' or '*certainly*.' 2. The person prostrated himself before the king. 3. *Adorare. Conon a regio adspectu et colloquio prohibitus est, quod eum more Persarum adorare nollet.* 6, 2, 13.
4. The Greeks: it is used of those whose term is quoted: e. g. of the Persians, Datam. 8, 2: of the Greeks, Cim. 3, 1. 5. When he *translates* a foreign expression into an unusual Latin one.
6. *Eamque* (legem) *illi oblivionis appellarunt.* Thrasyb. 3, 2. 7. A *commission* given by word of mouth or (as here) in writing. 8. The full construction is, *quod studes conficere*.

[4] 1. *Vero* (= '*in truth*') adds emphasis to the *mihi*. '*I for my own part*,' &c. or '*why I myself*,' &c. 2. ἀλλ' ἐμοί, &c.

CH. IV. [1] 2. To *dixit—non*.

[2] 1. What is *imperare aliquid alicui?*—2. What are *naves longæ ?*

[4] 1. What is *deprimere* ?—2. What is the corresponding intrans. verb ?

EXERCISE.

I say that that selection is no matter for my determination, but for your own, since you (*say:* 'who') ought to know your own [subjects] best. He was not easily induced to command the Phœnicians to furnish ships of war. I fear that I shall not be able to remain master of the sea next summer. A brave and cautious general will command the king's forces and fight against us, [one] whom we have not been able to overcome either in the field or by counsel. I will cause the walls, which Conon repaired, to be pulled down.

CH. V. [1] 1. What are *injuriæ patriæ ?*—2. What gen. is this called ? [Pr. Intr. 161, note c.]

[2] 1. *Potius* seems superfluous with *malle ;* with what other words is it used, where it seems superfluous ?—2. Give an example from Cic. of *potius—malle.* —3. Give a similar instance in Greek.—4. What is *constituere* in *constituere auctoritatem ?*—5. What is the corresponding *intransitive* to *constituere ?*

[3] What is *evocare ?*

[4] What is *addubitare ?*

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[2] 1. To command him *to furnish* the thing spoken of.

[4] 1. To sink. 2. *Sidĕre.*

CH. V. [1] 1. 'The wrongs of his country,' i. e. *done to his country.*

[2] 1. With *præstare*, and with comparatives. Z. § 747. 2. *Illud peto, ut—hominis ipsius ornamenta adjumento causæ potius, quam impedimento esse malitis :* pro Balbo, 7. 3. μᾶλλον with αἱρεῖσθαι. 4. To *establish* his influence : i. e. fix it so firm, that it could hardly be overthrown. 5. *Constare.*

[3] It is the *verbum proprium* of a magistrate, commander, &c., *sending* for or *summoning* an inferior to appear before him, on account of some public business.

[4] *To 'leave doubtful* or undecided.'

EXERCISE.

It was his good fortune to free, not only Argos, but also the whole of the Peloponnesus. Conon preferred avenging his country's wrongs to increasing his own wealth. Conon acquired great influence by the liberation of Greece. It was my fate to be thrown into prison, unknown to Tiribazus.

DION.

CH. I. [1] 1. Why is *genere* in the abl. without a preposition? [Them. 1, [2], 6.]—2. Give instances of *implicare* in the sense of '*being connected*' with.—3. Explain *utraque tyrannide Dionysiorum*.—4. What does *superior* mean? and give instances of this usage.—5. In what sense does Nep. use *implicitus* as the past particip. of *implicare?* [Paus. 4, [6], 6.]—6. Parse *nuptum*.

[2] 1. Distinguish between *propinquitas*, *necessitudo*, *affinitas*, *consanguinitas*.—2. Before what consonants is *ab* found?—3. Why, probably, is it used here?—4. *Ingenium docile*, *come*, *aptum ad artes optimas:* explain *come* here as epithet of *ingenium*.—5. What kind of *beauty* is generally expressed by *dignitas?* [Them. 6, [1], 6.]—6. In *non minimum* is more or less said, than is

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CH. I. [1] 2. *Omnibus, qui nostris familiaritatibus implicantur*, Cic. Balb. 27, 60: *ita diu vixit, ut multarum ætatum oratoribus implicaretur*, Id. Brut. 47, 174. So *implicatos consuetudine et benevolentia: implicatus amicitiis, familiaritate*, &c. 3. The abstract *tyrannis* is used for the concrete *tyrannus*. 4. The *elder:* so *superior Africanus*, &c.

[2] 1. Död. *necessarius*. 2. Milt. 1, [5], 4—*Jaumann* says that Cicero often uses it before *c, d, j, n*. 3. To avoid another *a* as termination. 4. *Ingenium* includes both *disposition* and *abilities: come* relates to the *disposition* (*animus;*) the other epithets to *abilities* (*mens.*)—When *ingenium* is *opposed* to *animus*, it

really meant?—7. What name is given in grammar to this form of speech? [Alc. 4, [1], 6.]—8. What do some editors read instead of *commendatur?*—9. How does Dähne explain and justify *commendatur?*

[3] 1. What mood do *etsi*, *quamquam*, *quamvis* respectively, usually govern? [Pr. Intr. qu. on § 56, p. 221.]—2. What is *necessitudo?*—3. What is the classical word for '*even*,' or '*still*,' with comparatives? what is its usual position?—4. What word was used by later writers?—5. What is the meaning of *salvum studebat?* —6. Is *studēre* with the accusative usual?

[4] 1. *Legationes quæ essent illustriores:* why is *essent* in the subj.? [Pr. Intr. i. 476.]—2. When is the person *by whom* an action is done translated not by *a* or *ab*, but by *per?*—3. What is the force of *quidem?* [Pr. Intr. ii. 550.]—4. What is the usual meaning of *obire legationem?*—5. If *fideliter administrando* is not merely a gloss, (that is, an explanation which has crept into the text), how must *diligenter* be explained with *obire?*

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takes the narrower meaning of *abilities*. As however the Romans did not make so sharp a distinction, as we do, between *abilities* and *disposition*, the *one* word *ingenium* which expresses both collectively here receives *epithets* which *we* should refer to *different* mental endowments. 8. *Commendat* sc. *hominem* = *amabilem facit, gratum acceptumque reddit.* 9. He says that it is taken reciprocally = 'recommends itself;' and compares *nullā re unā magis oratorem commendari quam verborum splendore.* Cic. Brut. 59, 216.

[3] 2. Its usual meaning is '*relationship*' by blood or marriage: sometimes, however, it is used in the sense of '*intimate friendship*;' as Cat. 1, 3. Att. 19, 4. 3. *Etiam: it is generally, but not always, placed after the comparative.* 4. *Adhuc.* Pr. Intr. ii. 331. Z. § 486. 5. *He wished him safe:* wished to see him safe. 6. It frequently occurs with the acc. of a neut. pronoun, or other indefinite word, e. g. *eadem, hoc, unum, &c.*;—but it is not common with any other accusative, and it is probable that *esse* should be here inserted[1].

[4] 2. When the action is done by his *instrumentality*. 4. Though it really denotes only the *undertaking* of the embassy, it is usually extended so as to include the whole manner of *conducting* it. 5. Bremi thinks it denotes such a *willing* active *manner*, *of accepting the post* of ambassador, as would show the person to be fully in earnest and likely to fulfil its duties faithfully.

[1] Bremi has the *esse*: Jaumann encloses it in a parenthesis.

EXERCISE.

Cimon, the son of Miltiades, was married to his own sister, Elpinīce by name. He says that he will not suffer the name of the tyrant to be protected by his [i. e. the speaker's] popularity. His duties as ambassador are so faithfully executed by Dion, that the tyrant's most cruel name is protected by his popularity. It cannot be denied that Dionysius is much influenced by the advice of Dion. How few are there (Pr. Intr. 477), who undertake the post of ambassador with active-readiness, and execute its duties with fidelity. Though Dionysius was much influenced by Dion's advice, yet in this matter, his own private feeling was stronger.

CH. II. [1] 1. What are the forms for *it escapes me?* [Pr. Intr. 259.]—2. What are the forms that are confined to later writers? [Pr. Intr. 259.]—3. Does *ornamentum* imply more than *ornament?* [Them. 2, [3], 5.]—4. What is the meaning of *secus?*—5. Is *non secus* always followed by *atque* (*ac*)?—6. If not, by what other particle?—7. Does Cicero use that other particle?—8. Does Cicero use *haud secus?*

[2] 1. Under what circumstances is Nep. fond of connecting sentences by *qui quidem?*—2. What mood follows this *qui quidem?*—3. When is the indicative used after *qui quidem?*—4. What force may *qui* be considered to have when the subjunctive is used?—5. What is *audire aliquem?*—6. Explain *venia* in: *veniam dare.* [Them. 10, [1], 3.]—7. Explain *magnā ambitione perducere*[1].

CH. II. [1] 5. No. 6. Sometimes by *quam.* 7. No. 8. No. See Pr. Intr. ii. 402.

[2] 1. When the following gives a striking instance in proof of a preceding assertion. 2. The indicative or the subjunctive. 3. When the following clause is a simple historical statement, and when its being actually a fact is to be strongly pointed out. The relative is then nearly = '*is*,' so that *qui quidem* = '*and accordingly he.*' 4. That of an *ut consequentiæ* = '*so much so, that.*' 5. It is the *verbum proprium* for '*attending a person's lecture*' or '*studying under him,*' when the pupil is grown up. 7. With state or pomp.

[1] *Ambitio dicitur de quacunque re ad captandam gratiam instituta. Magna ambitione,* i. e. *magno comitatu ac pompa ad favorem honoremque captandum.*—Forcellinus.

[3] 1. What awkwardness is there in: *quippe quem venumdari jussisset*[1] ?

[4] 1. Distinguish between *interim, interea.* [Pr. Intr. ii. p. 195, note 7.]—2. What is *gravis morbus?*—3. Explain the construction *quo quum gravi conflictaretur.*—4. What prepositions are used after *quærere,* to govern the case of the person?—5. Give instances of *ex* and *de.*—6. Give an instance of *quærere a* from Cicero.—7. *Si forte:* when is *forte* used for '*perhaps*' or '*perchance?*' [Pr. Intr. ii. 737.]—8. *Majori esse periculo:* does Nep. use this phrase elsewhere without the *in?*—9. Does he ever use it with *in?*—10. Could *periculo esse* be used without *in, periculo* having no adjective in agreement?—11. Give an instance from Cicero of the omission of *in.*—12. What does *faterentur* mean?—13. Give an instance of *fateri* = to 'declare.'—14. Govern *velle.* [Pr. Intr. 460, (*c*) 1.]

[5] 1. When is *et* used where *we* should use *but?* [Pr. Intr. ii. 233.]—2. What is *sopor* in: *soporem dare?*

EXERCISE.

The Athenians have cruelly wronged Miltiades, inasmuch as they have ordered him to be cast into prison[2].

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[3] 1. The change of the subject: *Plato* being the nom. of the principal sentence.

[4] 2. A *severe* or *dangerous* disorder. 3. = *quum eo, et quidem gravi conflictaretur.* 4. *Quærere ex, a* or *de aliquo.* 5. (1) *Quæsivi ex Phaniâ.* Cic. *Liscum retinet; quærit ex solo,* &c. Cæs. (2) *quærebat paullo ante de me,* Cic. 6. *Quæro nunc a te,*° *Hortensi,* &c. 8. Yes: below 8, [2]. Dat. 5. 3. Hann. 9, 2. Ham. 2, 1. 9. Yes. Att. 10, 2. 10. No. 11. *Commonendum putavi, ne quo periculo te proprio existimares esse: in magno omnes, sed tamen in communi sumus:* ad Fam. 4, 15, 2. 12. = *Aperirent, declararent,* Jaumann says: but still there might be in a physician a supposed wish to conceal it. 13. Sall. Cat. 47, 2: *eadem Galli fatentur.*

[5] 2. '*A sleeping draught:*' the *cause* for the *effect:* and it is implied that it was strong enough to make him sleep forever.

[1] Bremi thinks we should read, *quippe qui eum venumdari jussisset.*

[2] *In carcerem conjici.*

° Verr. 2, 3, 83. *Quæro abs te nunc, Hortensi: cum utrisne tandem istius factum collaturus es?* Klotz.

Dion asked the physicians whether perchance Dionysius was in great danger. Dion converses with Dionysius about a division of the kingdom, saying that he thought the sons of Aristomache should have a share. Dionysius the younger did not tolerate this, but compelled the physicians to give his father a [deadly] sleeping-draught.

CH. III. [1] 1. Prove from Nep. that Döderlein is wrong in confining *simultas* to *political* enmity [1].—2. How should it probably be defined?—3. What is probably its derivation?—4. Does *aliquamdiu* mean for some *considerable* time?—5. What is the inf. of *arcesseret?*—6. How is *arcesso* formed?—7. Is *accerso* a correct form?—8. In *qui vellet,* how do you explain the subjunctive?

[2] 1. What is the force of *que* in: *eodemque tempore?*—2. What is meant by *tyrannis* here?—3. In Latin could such a combination as "a work upon astronomy," &c., be translated literally? [Pr. Intr. ii. Caut. 7, *e.*]—4. How *must* it be translated?

[3] 1. Explain *autem* in: *Plato autem.*—2. Explain the tense of *persuaserit.* [Milt. 5, [2], 1–3.]—3. What would be the *usual* tense?—4. What is the meaning of *aliquanto?*

EXERCISE.

I have entered more at large upon this in my book upon Astrology. I shall not be deterred from this in-

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CH. III. [1] 1. Att. 17, 1, *se numquam cum sorore fuisse in simultate.* 2. As the *reciprocal* hatred that arises from coming into *collision*, whether in public or private life: thus in Atticus's case it was a sister nearly of his own age: *quam prope æqualem habebat.* 3. *Simul*, not *simulare.* 4. Yes. 5. *Arcessire* according to Freund: though MSS. and editions vary much. 6. It is a *causative* from *accedo*, as *incesso* from *incedo.* 7. Yes: according to Döderlein, Kritz, &c. 8. *Qui vellet* = *quippe qui vellet,* giving the *motive* that induced Dionysius to *send for Plato.*

[2] 1. According to Bremi, Dähne, and Jaumann, = *porro* or *præterea:* ['*and*] *moreover.*' 2. Absolute power in the *abstract*:

[1] Schultz says, *hatred, especially* as manifesting itself in political hostility: it does not carry with it any notion of a secret feeling, but is rather to be derived from *simul*, than from *simulare.*

tention by any advice of yours. There is no doubt that he wished to restore liberty to the Syracusans. You are considerably more a friend to despotic power [in the abstract,] than to any despotic-ruler. I never left off imploring Dionysius, to restore liberty to the Syracusans. Dion, who admired and dearly-loved Plato, wished to comply with his request.

CH. IV. [1] 1. How is '*to fear one another*' to be translated?—2. What is usually supposed to be omitted in this construction?—3. Give other instances of this construction.—4. Explain *præoccupare.*

[2] 1. Explain *aliquid magnæ est invidiæ alicui.*—2. Explain *omnia quæ moveri poterant Dionis.*—3. Is *imponere in aliquâ re* ever found?—4. In *sic enim existimari volebat, id se non odio hominis, sed suæ salutis fecisse causā*, what word appears to us superfluous? [Pr. Intr. ii. Diff. of Id. 28.]

[3] 1. What tense of the indicative generally follows *postquam* or *postea quam?* [Pr. Intr. 514.]—2. What part of speech is *nuptum?*

[4] What forms are used in Latin instead of *et nemo, et nullus, et numquam?* [Pr. Intr. 80.]

[5] 1. Explain *usque eo.*—2. Give an instance of *usque eo* followed by *ut* or *ne.*—3. Can you produce any

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CH. IV. [1] 1. *Timēre inter se.* 2. *Se:* the full construction being *timēre se inter se*[1]. 3. *Neque solum colent inter se ac diligent, sed*, &c. Cic. de Amic. 22: *quum inter se complexi in terram ex equis decidissent*, Nep. Eum. 4, 2: so *inter se ludere; inter se adspicere*, &c. 4. Its proper meaning is *to take into possession before another person:* when applied to persons it is either to *anticipate* or (as here) to *remove him out of the way;* or *destroy him before he is on his guard*, &c.

[2] 1. It *brings much odium upon him; makes him very unpopular, &c.* 2. = *Omnia Dionis, quæ moveri poterant:* all Dion's moveables. 3. See Cim. 4, [1], 6.

[5] 1. Literally, up to thither = up to such a point, to such a degree. 2. *Quod ubi iste audivit, usque eo est commotus, ut*, &c. Cic. Verr. 2, 4, 18. 3. Chabr. 1, 3: *hoc usque eo totā Græciā famā celebratum est, ut—Chabrias—voluerit.*

[1] *Hand* denies this, Tursell. vol. iii. 397: though he allows that as *novimus nos* = *novi te et tu novisti me*, so *novimus nos inter nos* is found *pleonastically*, but never *noverunt se* (unless = *noverunt se ipsos*) nor *noverunt se inter se.*

other example from Nep.?—4. *Qui—deducerent:* why does *qui* here take the subjunctive? [Pr. Intr. 483.]

EXERCISE.

The boys love each other. Caius was so utterly unable to endure slavery, that he destroyed himself. There are some who plunge themselves into riotous living. There are some who are not allowed to be ever sober for a moment. All Sempronius's moveable property must be put on board, and sent to him. There are some who, from being indulged, are filled with the vilest desires. He wished it to be thought, that the boy had thrown himself from an upper story.

CH. V. [1] 1. What tense does *postquam* usually take?—2. When does *postquam* mostly take the pluperf.? [Pr. Intr. 514.]

[2] 1. Construe *multorum annorum tyrannis.*—2. Give a similar instance from this chapter.—3. Explain *tyrannis.*—4. Govern *magnarum opum* in: *magnarum opum putabatur.*—5. Explain *opes.* [Milt. 5, [5], 6.]—6. Give other instances of *societas* with the gen. of what the person spoken of takes a share in.

[3] 1. Is *tyranni* an *objective* or *subjective* genitive? [Pr. Intr. 161, note c.]—2. Distinguish between *onerariæ naves* and *longæ naves.*—3. Distinguish between *percellere* and *percutere.*—4. Give all the forms for '*three days after he reached Sicily.*' [Pr. Intr. 310.]—5. Is there any thing remarkable in the tense *introierit?* [Pr. Intr. 418, a.]

[4] 1. How is *ad* used in *ad se venturum?*—2. Give another instance from Nep.

CH. V. [2] 2. *Quinquaginta annorum imperium.* 6. *Demigrationis societatem,* Milt. 1, 2: *tantum abfuit a societate sceleris,* Timol. 1, 3: *quam difficiles plerisque videntur calamitatum societates,* Cic. de Amic. 17, 64.

[3] 3. *Percellere* is to give any thing such a blow, that the consequences of it remain for a long time: *percutere* denotes a sudden and violent blow, the effects of which are most formidable at first, and gradually decrease: hence *percellere* is often used nearly in the sense of *evertere.*

[4] 1. For *adversus;* as πρός for ἐπί. 2. *Ad hostem vehi* Dat. 4, 5.

[5] 1. For what is *iis ipsis* used?—2. Give an instance from Cæsar *of the person by whose means*, &c., being put in the abl.—3. What is *spiritus* in the plural?—4. What then is *regios spiritus?*—5. What verb besides *reprimere* is used of *crushing* &c. the spirit?

[6] 1. What is the meaning of *vellet* here?—2. Why is *obtineret* in the subj.?

EXERCISE.

On the third day after Dion had arrived at Corinth, Heraclides was banished. By this we see that a tyranny that has lasted many years is supposed to be one of extensive resources and great strength. [Men's] hatred against the tyrant was so great, that Dion easily overthrew his government [now] of many years' duration. Dionysius thought that nobody would come against him with a few merchant vessels. The king's proud spirit was crushed by Dion within five days after he first reached Sicily.

CH. VI. [1] 1. Is *consecuta* stronger than *secuta?* —2. Explain *sua mobilitate.*—3. From what are the metaphorical expressions *efferre, demergere* taken?—4. *Est adorta:* Drakenborch thinks that here and in Thrasyb. 2, 5, we should read *adorsus* from *adordiri;* is this necessary?

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[5] 1. For *eorum ipsorum opera, auxilio;* or, *per eos ipsos.*—See Z. § 455. *Note.* 2. *Militibus—fossam perducit;* B. G. 1, 8, 1. 3. It generally means an over-confident *proud* spirit: as *noratis—spiritus tribunicios.* Cic. p. Cluent. 39, 109. 4. The tyrant's proud spirit. 5. *Frangere:* as Liv. 1, 31, *fracti simul cum corpore sunt spiritus illi feroces.* So 26, 24: *quorum se vim ac spiritus—fregisse.*

[6] 1. '*Was ready*' or '*consented:*' the treaty not having taken effect. 2. Properly *ut* is omitted; but the terms of a treaty are frequently expressed shortly in this way.

CH. VI. [1] 1. Yes: it denotes the rapid, sudden following of the second event. See Them. 7, [2], 2. 2. = *ex sua mobilitate,* 'in conformity with,' 'according to'—or in English, '*with her usual fickleness.*' 3. From the waves bearing up a vessel, or allowing it to sink. 4. No: *adorior,* properly *I rise up for* any thing, has also the meaning of rising up to *undertake a difficult*

[2] 1. *In filio suam vim exercuit:* why not *filium*[1]?—2. What does the *in* with abl. describe?—3. Explain *reduxisset*.—4. What have you to remark on *parens?*

[4] 1. How would *et* be construed here in English? [Pr. Intr. ii. 233.]—2. When are *et*, *que*, used for '*but?*' [Ib.]—3. What is the derivation of *rhapsodia?*—4. When *rhapsodia* is used without any mention of the *poem*, which of Homer's epic poems is meant?—5. Quote the verse alluded to.—6. Why is *omnia in sua potestate esse velle* better than *se omnia—velle?*

[5] 1. What is *obsequium* here as opposed to *acerbitas?*—2. What is *interficiendum curare?*

EXERCISE.

Heraclides did not endure this, but got up a party [in the state.] Dion did not endure this, but attempted to exercise his authority against Heraclides. Dion having

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task, and is stronger than *adorsus*. The phrase *oppugnare adorior*, which is the phrase in Thrasyb. 2, 5, occurs four times in Livy. *B.*

[2] 1. That would imply authority or influence exercised *against* him, instead of merely *in his case, with reference to him.* 2. The person or object with reference to which the action is completed. 3. The full expression would be *reduxisset in matrimonium.* So Suet. Dom. 8; *ob reductam in matrimonium uxorem.* 4. First, its position, by which it is not only made emphatic itself, but also adds emphasis to *gravissimum vulnus:* (2) that *parens* denotes the *natural* relation of a parent to a son: *pater* rather the *civil* relation, with reference to the *rights* of a father.

[4] 3. *ῥάπτειν ᾠδήν.* 4. The Iliad.

5. *οὐκ ἀγαθὸν πολυκοιρανίη· εἷς κοίρανος ἔστω,*
εἷς βασιλεύς, ᾧ κ.τ.λ. Il. 2, 204.

6. By thus prefixing *se*, *omnia* would lose its emphatic force: the omission of the *se* is quite in Nepos's manner. *B.* See Them. 7, 4.

[5] 1. *Conciliation.*

[1] Kritz on *in amicis fideles* (Sall. Cat. 9, 2,) has this excellent remark: *Hoc fit, ubi* verbum *ita comparatum est, ut et per 'in' præpositionem accusativo junctam cum objecto aliquo arcte coalescat, quæ vulgaris est ratio, et* absolute *cogitari possit, ita ut vim suam non in objectum exserat, sed per se generali sensu positum addito ablativo cum 'in' præpositione accuratius definiatur, quippe quo res illa significetur, in qua absoluta ejus actio versatur, vel quæ actioni causam aut originem præbuit. Talem verbi cum ablativo conjuncti rationem si explicaveris formulâ quod attinet ad, vim constructionis plane fueris assecutus, nullumque locum non expedies.*—Probably *Hand* explains the relation of *in* with the *abl.* better than by *quod attinet ad* (which is too *general*) thus: it denotes, "*rem, in qua aliquis versatur agendo, aut quam quis agens spectat.*" Turs. iii. p. 269.

exercised his authority in the case of his son, receives the severest wound a husband [can receive] by the death of his wife. Dion did not endure this, but attempted to crush by severity the party which he ought to have won by conciliation.

CH. VII. [2] 1. *Quum quotidiani maximi fierent sumtus:* how would you construe *quotidianus?*—2. Explain the principle which *quotidianus* here illustrates.—3. Give instances.—4. What does *manus porrigere* mean by implication?—5. Is *manus porrigere* used by another writer in this sense?—6. Some MSS. omit the *in* and read *nisi amicorum possessiones;* what difference would this make?—7. Give the derivation of *porrigere.*—8. Explain *amittere optimates.*

[3] 1. What is *male audire?*—2. Govern *audiendi.* [Pr. Intr. 183.]—3. Can you produce an example from a prose writer of the golden age?

CH. VIII. [1] 1. *Hæc ille intuens:* have we met with this form before in Corn. Nep.? [Alc. 4, 1.]—2. Construe *quorsum evaderent.*—3. Give the derivation of

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CH. VII. [2] 1. By the adverb, 'every day.' 2. Adjectives denoting time are placed with an emphatic force where *we* should use adverbs. 3. *Seras conditiones pacis tentantem,* for *sero,* Suet. Oct. 17: and in this very life of Corn. Nep. *celeri rumore dilato,* 10, [1], for *celeriter.* 4. To appropriate them to himself; to take them away by violence: the *antecedens,* i. e. the preceding action of *stretching out the hands* being used for the *consequens,* the final action of taking the property away[1]. 5. Yes, by Curt., who, however, has *ad* not *in: jam etiam ad pecora nostra avaras et instabiles manus porrigis,* 7, 8, 19. 6. The *nisi amicorum possessiones* would then be connected with the principal sentence, *neque—suppetebat:* if *in* is expressed, it is connected with the verb of the accessory sentence, *porrigeret.* 7. *Pro,* forth, forwards; *regere,* to direct. 8. = *amittere favorem optimatum.*

[3] 1. To be spoken ill of. 3. Yes: *homines insueti laboris,* Cæs. B. G. 7, 30.

CH. VIII. [1] 2. '*What would be the end of it.*' 3. *Quo*

[1] It is curious to observe that in English we should use either *this* preparatory action, of *stretching out* the hands, or another preparatory action *one degree nearer* to the real action implied, that of *laying our hands upon* the property in question.

quorsus or *quorsum*.—4. Distinguish between *callidus* and *ad fraudem acutus*.—5. How is '*any*' translated after *sine?* [Pr. Intr. 390, (*a*).]—6. How should *we* express *homo sine ulla religione ac fide?*—7. The general rule for the use of *ac* is, that it adds a *stronger notion* to a preceding one: is not *fides* less than *religio?*—8. *Adit ad Dionem:* is the *ad* always repeated after *adire?*—9. Give an instance from Cicero of the repetition of the *ad*.

[2] 1. Is the right reading probably *in magno periculo esse*, or, *magno periculo esse?*—2. *Nisi—alicui:* why is *aliquis*, not *quis*, used after *nisi?*—3. *Illi inimicum:* is *inimicus* always followed by the dat.?—4. *Quem si invenisset idoneum—cogniturum* [*esse*]; this is in oblique narration, how should it stand in direct narration?—5. *Dissidenti:* what is understood?

[3] 1. Is *partes excipere* a usual construction?—2. *Conjurationem confirmat:* what is the meaning of *confirmat* here?

[4] 1. Explain *elata*.—2. What is understood after *conveniunt?*

[5] 1. *Non modo non—sed:* what is Hand's expla-

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versus. 4. *Callidus* denotes the *tact* and *skill* acquired by personal experience: *ad fraudem acutus* relates to his *natural* disposition. 6. *A man without a conscience.* 7. Yes: but the *being without* any *fides* is a *stronger notion* in the descending scale of wickedness: it is a *worse* thing. 8. No. 9. *Ad me adire quosdam memini,—qui dicerent*, &c., ad Fam. 3, 10: the construction with *ad* is the *usual* one, to express the simple notion of going to a person or place: the construction with the acc. only is *the more common*, when the verb has the accessory notion of visiting a man to make a request, or to consult or advise with him, &c.

[2] 1. *Magno periculo esse:* '*to be in danger*' is, *in periculo esse, versari*, &c.: but the *in* is usually omitted when *periculo* has an adjective agreeing with it. 2. It means *some one* definite person, though without mentioning the individual: *quis* is the indefinite '*any*.' Pr. Intr. 392, and note x. 3. No: we have *inimici ejus* below. 4. *Si hunc inveneris—cognosces.* 5. *Dissidenti* sc. *a Dione.*

[3] 1. No: *partes suscipere* is the usual construction, but *excipere* is also used occasionally, where *suscipere* is the usual form: thus *suscipere simultates, inimicitias*, less commonly *excipere: suscipere labores* and *excipere.* 2. *Firmiorem facit:* strengthens.

[4] 1. = *Enuntiata.* Pausan. 4, 6. 2. *Eum.*

[5] 1. That the *sed* states something *greater* and *stronger* that

nation of *sed* after *non solum*, *non modo*, &c., as compared with *sed etiam?*—2. Is *conata* neut. pl. as common as *conatus?*

EXERCISE ON CH. VII. VIII.

I am filled with the greatest alarm. I do not know how [all] this will end. It cannot be denied that great sums are spent every day. If such sums are spent every day, money will soon begin to run short. I know that one Callicrates, a man without a conscience, was his enemy. I have nothing to lay my hands upon, except the possessions of the aristocracy. There is no doubt, that if all are filled (*partic.*) with such alarm, you will lose the favor of the aristocracy. Dion commissions one Callicrates to pretend to be his enemy. If you find this person fit-for-your-purpose, all will betray their real sentiments to him.

CH. IX. [1] 1. What festival was it?—2. What is *conventus?*—3. In what parts of a Greek or Roman house were the apartments to which a person would retire to sleep, or generally to avoid noise and interruption?—4. Explain *conscii.*

[2] 1. What is *ornare?*—2. What then is *armatis ornare?*—3. Give an instance from Cæsar of *exercēre remiges.*—4. How may *quo fugeret ad salutem* be construed?—5. What is understood?

[4] How is *notitia* used in *propter notitiam?*

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takes the place of what has been *wholly rejected.* Pr. Intr. ii. 504. See Thras. 1, [5]. 2. No: but it has sufficient authority: e. g. *conata perficere*, Cæs. B. G. 1, 3.

CH. IX. [1] 1. The festival of Proserpina, who was worshipped in Sicily with great honors. 2. In the sense in which it is here used of a *religious assembly*, a *festival*, it is rare in the golden age. 3. In the upper part of the house, or in the rooms that looked into the atrium. 4. = *Conscii conjurationis;* i. e. *conjurati.*

[2] 1. *Ornare* frequently means to *furnish* or *equip* any thing; to supply it with all that was necessary, to put it in a complete state. 2. To *man* a ship; to put into a ship its full complement of fighting men. 3. *Per causam exercendorum remigum*, B. C. 3, 24. 4. A place of refuge. 5. *If* such a place should be required; *if* he should fail.

[4] In a passive sense: in consequence of their being known to

[5] 1. What is *singularis potentia?*—2. Translate "*I had rather be feared than loved*" in two ways. [Pr. Intr. 145, 146.]

[6] 1. Who are meant by the *illi ipsi custodes?*—2. Is *propitia* generally used in the same sense as here? —3. Give an instance of its application to men.

EXERCISE.

With this view Dion stayed at home and took no part in the festival. He mans (*partic.*) a trireme, and gives the command of it to a trusty person. I will give the command of this party (*Say:* of these) to a certain person, who is not to leave the door. I gave the command of this party to a trusty person, who was not to leave the door. He says that they shall have no where to fly to for security. It is said that one Lyco gave [them] through the window a sword to kill Dion with. [Pr. Intr. 478.] If you are well disposed towards me, you may save me. If you had been well disposed towards me, you might have saved me.

CH. X. [1] 1. What are the two meanings of *concīdere?*—2. Give an instance of the latter meaning. [Hann. 3, 4.]—3. Construe *celeri rumore dilato.*

[2] 1. *Hujus de morte ut palam factum est:* is this a usual construction?—2. Give instances of *de* being used in this way to describe vaguely and generally an event

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them. So *virtus—notitiam seræ posteritatis habet,* Ov. Pont. 4, 8, 48.

[5] 1. The government of a single person: so *singulare imperium,* &c. Regg. 2, 2.

[6] 1. In § 1, it is said: *domum custodiis* (= *custodibus*) *sepit:* these guards admitted the Zacynthians. 2. No: it is usually applied to the gods only. 3. *Parentes propitii.* Ter. Adelph. 1, 1, 6.

CH. X. [1] 1. To *cut down suddenly,* or *cut to pieces utterly.* 3. 'The rumor being *quickly* spread.' See note on *quotidiani* above, 7, [2].

[2] 1. No: the usual construction is *palam facere aliquid:* as; *Hac re palam facta,* Hann. 7, 7. 2. *Addunt de Sabini morte,* Cæs. B. G. 5, 41: *de defectione patris detulit,*

with its attendant *circumstances.*—3. Give an instance of *sic* with an adverb.—4. Explain the tenses of *possent, cuperent.* [Pr. Intr. 439; and Alcib. 2, [1], 7.]

[3] 1. What is *celeber* of place?—2. What is *publice?*—3. What is the Latin for *in a public place?*

EXERCISE.

There is no doubt that so dreadful a crime displeases many. Anger succeeded to pity so suddenly, that it seemed as if they would kill him themselves, if they could. Having left nothing behind him to pay for his funeral (*see Arist.* 3, [2],) he was buried at the public expense. Those who call me a tyrant in my life-time, will after my death extol me as the father of my country.

IPHICRATES.

Ch. I. [1] 1. *Non tam magnitudine rerum gestarum, quam disciplina militari nobilitatus est:* does this form disparage his *res gestæ?*—2. Give an instance from Cicero of *nobilitari* in the sense of what *had become famous.*

[2] 1. Distinguish between *multum* and *sæpe.* [Milt. 8, [2], 2.]—2. Distinguish between *nusquam* and *numquam.*—3. What are *unclassical* forms for *no where?*—4. When only can *partim—partim* be used?

Dat. 7, 1. So τὰ περὶ τὸν φόνον. 3. *Græcas litteras—sic avide arripui quasi,* &c. Cic. de Senect. 8, 26. See Pr. Intr. ii. 779.

[3] 1. *Crowded, thronged, public,* &c. e. g. *portum Caietæ celeberrimum atque plenissimum navium.* Cic. pro Leg. Man. 12, 33. 2. At the public expense. 3. *In publico.*

Ch. I. [1] 1. No[1]: but states that his *disciplina militaris* was even more remarkable, and more *famous;* the *nobilitatus est* being the point insisted on. 2. *Nobilitata crudelitas.* Off. 2, 7, 26.

[2] 3. *Nuspiam* and *nullibi.* 4. When an *actual division* is to be expressed. Pr. Intr. ii. 281.

[1] We must then suppose *fuit enim talis dux,* &c. to mean that he was *in that respect* (i. e. as a master of the theory and practice of the military art) inferior to none.

[3] Why is *uterentur* used, not *usi essent?*

[4] 1. What does Bremi, after Görenz, say of *e contrario?*—2. What does Hand say to this?—3. Does Nep. use *e contrario* in other passages?—4. Distinguish between *parma* and *pelta.*—5. Why is *appellantur* in the present?—6. What does *modus* mean here?—7. What are *sertæ* (*loricæ*)?—8. Are *sertæ atque æneæ* two kinds of *loricæ?*—9. How is *et* used in, *quod æque corpus tegeret, et leve esset?*—10. Give an instance of *et* = *et tamen.*—11. What is peculiar in the use of *curavit* here?—12. Give an instance.

EXERCISE.

Iphicrates was so great a general, that he never lost a battle by any fault of his own. Is any general of earlier times to be preferred to Iphicrates? Iphicrates is said never to have lost a battle by his own fault. Iphicrates enriched the art of war by many new inventions and many improvements. Though we diminish the weight [of their armor], their persons will be equally well defended, and the soldiers themselves will be able to move and charge with greater activity.

CH. II. [1] 1. *Præfuit ut—fuerint:* explain the tense of *fuerint.* [Pr. Intr. 418, *a.* See Milt. 5, [2],

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[3] Because the meaning to be expressed is, that they had been in the *habit of having,* &c.

[4] 1. That *contrario* has no authority; that *e contrario* is used by Nep. and Quintilian; *ex contrario* by Cicero. 2. That *e contrario* = *contra; ex contrario* = *ex altera parte contraria:* and that there is no reason for rejecting *e contrario* in Cic. de Fin. 5, 12, 36. 3. Yes: Eum. 1, 5; Hann. 1, 2; Att. 9, 3. 4. Död. *scutum.* See Dict. of Antiqq. 5. To denote that it was their *regular* constant appellation. 6. The *length.* 7. Cuirasses consisting of metallic plates connected by leather thongs and sowed to a skin or piece of strong linen. 8. No: the *atque* is explicative = '*and those of bronze,*' implying that they were *therefore* exceedingly heavy. 9. To connect two notions of which the latter might seem inconsistent with the former: = '*and yet,*' '*and nevertheless.*' Pr. Intr. ii. 220. 10. *Magister hic Samnitium summa jam senectute est, et quotidie commentatur.* Cic. de Or. 3, 23, 86. 11. It is seldom used in this sense *absolutely,* that is, without another verb. 12. *Signa, quæ nobis curasti,* &c. Cic. Att. 1, 3, 2.

3.]—2. Why is *ut nullus*, not *ne quis*, used here? [Pr. Intr. 81.]—3. *Dicto audientem esse alicui:* parse *dicto:* and distinguish between *parēre*, *obēdire*, *dicto audientem esse*, *obsequi*, *obtemperare*.

[2] 1. What is the meaning of *eam* in, *eam consuetudinem?*—2. What is *consistere?*

[3] 1. Explain *mora*.—2. How does it appear to be used here?—3. What is *intercipere?* and what does *inter* mean in composition?—4. *Tota Græcia:* why not *in tota Græcia?*

[4] 1. What must be supplied before *appellati sunt?* —2. From whom were they called *Fabiani?*

Ch. III. [1] 1. Explain the use of *autem* here.

[2] 1. Give the meaning of *parum*.—2. Give an instance of *quum—tum maxime* from Cicero.

[4] 1. *Contra ea:* what authors of the golden age

Ch. II. [1] 3. Död. *parēre.*

[2] 1. = *Such:* '*that*' is sometimes used in this sense in English. 2. The regular military term for *taking up a position.*

[3] 1. *Mora* = μόρα, μοῖρα [= 4 λόχοι] was a regiment of the Spartan army, consisting of 4, 5, 6, 7, or even 9 hundred men, at different times and according to different authors.[1] 2. To designate a body of *Lacedæmonian* troops, as *phalanx* for a body of Macedonians. 3. *Inter* in composition denotes the *interposition* of some obstacle between an attempt and its success: thus *interdicere* and *intercedere*.—*Intercipere* = to take them before their purpose was accomplished; hence to *intercept, to cut off*, especially by a *stratagem* or *sudden* attack. 4. The ablative without *in* is used to express, not *some point within* a whole, but *extension over* the whole.

[4] 1. *Cum laude*, or some such expression, *implied* by the following clause. 2. From *Fabius cunctator*, the first successful opponent of Hannibal.

Ch. III. [1] 1. It is the weak *autem* of transition = δέ. Pr. Intr. ii. 481.

[2] 1. It always implies that the quantity is not only *little*, but *less than it should be: too little.* 2. *Quum multis in rebus negligentia plectimur, tum maxime in amicitiis et diligendis et colendis.* de Amicit. 22, 85, (Klotz): and de Off. 3, 11, 47. [Pr. Intr. ii. p. 207, *w*) 1.]

[4] 1. Cæs. and Livy,—not Cicero

[1] The Dict. of Antiqq. makes the original number 400: but in Xenophon's time 600.

use this form = *contra?*—2. Give other instances from Nep. [Pref. [6]: Alcib. 8, 4: Con. 5, 4: Epam. 10, 4[1].

EXERCISE ON CH. II. III.

Iphicrates is said to have preserved an extremely strict discipline. Iphicrates won great glory by cutting off a Lacedæmonian mora. Artaxerxes applied to the Athenians for a general, to train his mercenary troops, and bring them to a high state of discipline. He will not retire till he has taken the city, [and] burnt it to the ground. Will you inspire any one with admiration by your personal appearance? [No.] Menestheus the son of Iphicrates by a Thracian lady, was asked which he respected most, his father or his mother?

CHABRIAS.

Ch. I. [2] 1. What cases does *fidere* govern?—2. Give an instance of the abl. from Cicero.—3. What is *Agesilao victoria fidente?*—4. What is there peculiar in this construction?—5. Can you give any other instance of this?—6. Is '*phalanx*' used elsewhere of any Greeks, except the Macedonians?—7. What is *obnixo*

Ch. I. [2] 1. The dat. or the abl. 2. *Hac* [*Cynosura*] *fidunt duce nocturna Phœnices in alto.* poet. in N. D. 2, 41: *hæc sunt opera magni animi et excelsi, et prudentia consilioque fidentis.* de Off. 1, 23, 81. 3. *Agesilaus—feeling sure of victory.* 4. That the abl. does not express the ground of this confidence, the thing *in which* he trusts, as in *consilio fidere*, &c., but the *object* of it, the thing which he confidently expects. 5. The nearest is the common phrase *fidens rebus suis:* in poetry the object is usually expressed by the inf., as in *parum fidens pedibus contingere matrem*, Luc. 4, 615: *fisus cuncta sibi cessura pericula Cæsar*, Id. 5, 577. 6. Yes: *quæ prima phalangem prostravit Laconum:* Pel. 4, 2. 7. 'Resting their

[1] Hand says: "*Bremius observavit, Cornelium contra non nisi*, Alc. 8, 1: Ages. 7, 4; *et* Epam. 6, [1], *contraque dixisse. Id fortasse argumentum erit quæstionis de auctore hujus libri instituendæ.*" Vol. ii. p. 124.

genu scuto?—8. Describe the position.—9. What is more usual than *projicere hastam?*—10. What is, *id novum contuens?*—11. Which is the stronger, *contuens* or *intuens, cernens?*—12. With what verb would you compare *contueri?*

[3] 1. *Tota Græcia:* when is the abl. used without *in?* [Iphicrat. 2, [3], 4.]—2. What is *status?*—3. Who are the *artifices* here meant?

CH. II. [1] 1. *Sua sponte gessit:* construe this. [Cim. 3, [3], 7.]—2. May *sua sponte* and *sponte sua* be used indifferently? [Milt. 1, [4], 5.]—3. *Regnum ei constituit:* is *constituere* more than *parare?* if so, what *is* its force?

[2] *Neque prius inde decessit, quam totam insulam bello devinceret:* 'he did not depart till *he had conquered* the whole island'—how is it that the Latin language, which generally marks the *completion* of a *preceding action* more carefully than our own, here uses the *imperf.* where *we* should use the *pluperf.?*

[3] What is *magnas prædas facere ab aliquo?*

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shields on [one] knee.' 8. 'The soldier places his right foot forward, bends the right knee, and stretches out his left foot behind him. He points his spear with both hands, and also rests the bottom of the shaft on his shield which is placed before his breast, supported by that and the right knee. The spear thus resting on the shield, the shield being supported by the soldier's body, and the weight of his body being thrown on the left leg, which is extended backwards, the greatest possible force is exerted against the enemy, whose charge is received in this position.' *Möser.* 9. *Porrigere hastam*[1]. 10. 'When he saw this which was a new position:' = τοῦτο τὸ καινόν; or τοῦτο, καινὸν ὄν. 11. *Contuens* = '*beholding with attention* or *astonishment.*' 12. With *conspicere* = *attentius intueri:* e. g. *quos ubi Afranius procul visos cum Petreio conspexit, nova re perterritus—constitit.* B. C. 1, 65.

[3] 2. Position: posture, attitude. 3. Actors, musicians, &c.

CH. II. [1] 3. *Constituere* = *parare et firmum reddere.*

[2] Probably to mark out that his not withdrawing till he had conquered the whole island, was, not only an *historical event,* but also *a purpose:* that he was *determined* not to leave the island, and accordingly *did not leave* it, till he had conquered the whole.

[3] *Prædæ,* pl., is here used for any *gain:* so Cic. Verr. 2, 3,

[1] δόρατα ὀρθὰ προτεινομένους, Polyæn. II. 1, 2.

EXERCISE ON CH. I. II.

It is certain that Chabrias has fought a battle before Thebes. It cannot be denied that Chabrias has marched to the assistance of the Bœotians. The rest of the main-body would not retire. A statue was erected to Chabrias, for having taught his men to kneel down behind their shields and await the charge of the enemy with a line of pointed spears. Chabrias wished that his statue should be represented in the [kneeling] posture, which, by his directions, his men had assumed, and which had gained them the victory. I will not withdraw till I conquer the whole island.

CH. III. [1] 1. *Questum, quod—gereret:* why is *gereret* in the subjunctive? [Pr. Intr. ii. 833, and 836.]—2. Is *queri* always followed by *quod?* [Ib.—See Z. § 629.]—3. What is *cum Ægyptiis?*—4. What is *denuntiare?*—5. What is *neque* here equivalent to?

[2] 1. When does *non* stand first in a sentence? [Pr. Intr. ii. 102.]—2. Construe *liberalius, quam ut posset effugere.* [Pr. Intr. Diff. of Idiom, 94.]

[3] 1. Explain the use of *ut* in: *ut invidia gloriæ comes sit.*—2. *Neque intuuntur:* from what verb does *intuuntur* come?

[4] 1. *Fecerunt idem:* explain this use of *facere.*—2. What does it mean in the next chapter: *id ceteri facere noluerunt?*—3. *Dissimilis horum et factis et moribus:*

50, *maximos quæstus prædasque fecisse.* The phrase seems here to mean *all* that the *Egyptians gave Agesilaus for his services.*

CH. III. [1] 3. = *una cum Ægyptiis: eos adjuvans.* 4. To *declare* in a *positive, threatening* manner. 5. *Neque tamen; neque vero.*

[3] 1. Pr. Intr. ii. 826: where for *noun* read *pronoun.*—See Z. § 621, and *Notes.* 2. From *intuor* for *intueor:* which frequently occurs in Plautus.—So *strido, fervo, scato,* for which the longer forms *strideo, ferveo, scateo,* were afterwards used.

[4] 1. It is used as the *representative* of a *preceding* verb (as *we* use *to do*), even where no *action* has been spoken of. It is here = *libenter aberant Athenis.* 2. = *non maluerunt perire.* 3. *Horum* may be the gen. after *dissimilis; factis* and *moribus* being the abl. of manner (= 'in actions and character'); or *factis* and

explain the different *possible* constructions of this passage.

CH. IV. [1] 1. What was the *bellum sociale?* —2. What is *privatus?*—3. Is *magistratus* often used to denote military command? [Alcib. 7, [3], 2.]—4. What is the usual word for military command?—5. What must be supplied after *quam?*—6. What is *adspicere* here?

[2] *Dum studet—fuit:* explain this tense of *studet.* [Pr. Intr. 509.]

[3] 1. What is *suberat?*—2. *In tutum:* explain this. [Them. 9, [3], 1.]

EXERCISE.

They complained that Chabrias was waging war against them. Unless you return before the appointed day, we will condemn you to death. Know that I do not like to be in the presence of my fellow-citizens. He speaks too freely[1], to escape the enmity of his fellow-citizens. I think that every step from you is a step from unpopularity. I think that every step from you will be a step from unpopularity. You will be able to escape, if you throw yourself into the sea. Is there not a ship at hand to receive you?

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moribus may be datives after *dissimilis*, *horum* being the dependent genitive after these substantives. In this case, a *person* is said to be *unlike things;* but this irregularity is not uncommon: e. g. *præoptaret equitis Romani filiam generosarum nuptiis.* Att. 12, 1.

CH. IV. [1] 1. A war between the Athenians and some of their principal allies,—Byzantium, Chios, Rhodes, and Cos. Iphicr. 3, 3. 2. Without any command: = *sine magistratu.* 4. *Imperium.* 5. *Quam eos, qui, &c.* 6. To look to him as the person in whom they had the most *confidence.*

[3] 1. = *in propinquo erat:* so Cæs. B. G. 1, 25: *quod mons suberat.*

[1] *Libere.*

TIMOTHEUS.

CH. I. [1] Distinguish between *impiger* and *laboriosus*.

[2] 1. What is worth remarking in *hujus præclare facta?*—2. Give a similar instance.—3. What does *id* refer to?—4. What is this kind of construction called in grammar?—5. What are the words for '*any*' after *sine?* [P. I. 390 (*a*), and note v.]—6. What is the usual word for to *pay into the treasury?*—7. Why is *in ærarium referre* used here?

[3] 1. What is *pecunia numerata?*—2. *Cives suos—augeri maluit, quam id sumere*, &c.: give a similar instance from Nep. of the connection of a passive and an active infinitive with *malo.*—3. *Quam id sumere, cujus—posset:* why the subjunctive? [Pr. Intr. 483, (2).]—4. Explain *domum suam ferre.*—5. Give a similar instance.

CH. II. [1] 1. *Circumvehens Peloponnesum:* what is the Lat. for, to *sail round* a place?—2. To what then

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CH. I. [1] *Impiger* denotes one, who without any hesitation or delay sets to work with great activity and zeal: *laboriosus* is he who carries on his work with extreme perseverance, sparing no pains to bring it to a successful conclusion.

[2] 1. That *facta*, as a participle, has an adverb with it, and, as a substantive, governs a genitive case. 2. *Dolere alterius improbe facto.* Cic. de Fin. 2, 17, 54. 3. To such a substantive as *æs* or *argentum* implied in the preceding *mille et ducenta talenta.* Comp. Cim. 3, [2], 8, 11. 4. *Synesis:* from σύνεσις, *intelligentia:* the agreement being with *a noun* which is *known* to be meant, though that actually used was different.
6. *In ærarium deferre.* 7. Because the same sum was paid in, which had been expended; so that the sum was *repaid.*

[3] 1. So much *ready money;* so much in *hard cash.* 2. *Violare clementiam, quam regis opes minui maluit.* Alcib. 10, 3. 4. To take it home for his own purposes; hence to appropriate to his own use. 5. *At hic nihil domum suam præter memoriam nominis sempiternam detulit.* Cic. de Off. 2, 22, 76

CH. II. [1] 1. *Circumvehi aliquem locum.* 2. To *dum*

is *circumvehens* equivalent ?—3. Give similar instances. —4. *Classem eorum;* to whom does *eorum* refer ?—5. What is a construction of this kind called ? [Ch. 1, [2], 4.]—6. Give a similar instance.—7. *Mare illud adjacent:* what are the different constructions of *adjacēre?* —8. Is *jacēre* used of a *nation* as well as of a *country?*

[2] What is a *pulvīnar*, and from what must it be distinguished ?

[3] 1. *Huic uni ante id tempus contigit:* what time is meant ?—2. Distinguish between *contigit* and *accidit.*

EXERCISE.

It cannot be denied that he was very skilful in the government of the state. Many instances are recorded of this man's wickedness. I do not choose to accept any thing, of which I could appropriate a portion to my own use. Timotheus had a piece of good fortune, which had happened to no one before him[1]. It was Timotheus's good fortune to reduce Corcyra under the dominion of the Athenians.

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circumvehebatur: *se* may be *supposed* omitted. 3. *Invehens belluis*, Cic. de N. D. 1, 28, 78: *quum prætervehens equo—vidisset*, Liv. 22, 49, 6. Nearly so: *anno vertente*, Ages. 4, 4; *ad se ferentem*, Dat. 4, [5.]—See Z. §§ 145, 147. *Note.* 4. To *Lacedæmoniorum* implied by *Laconice.* 6. *Universa Italia.—Quorum ut fortuna atrox, ita causa fuit justissima.* Vell. Paterc. 2, 15. 7. *Adjacēre mari*, or *mare*, and *ad Syrtim adjacent*, Pomp. Mela 1, 7. 8. Yes: e. g. Dat. 4, [1]: *quæ gens jacet supra Ciliciam.*

[2] "Sacrifices being of the nature of feasts, the Greeks and Romans on occasion of extraordinary solemuities placed images of the gods reclining on couches with tables and viands before them, as if they were really partaking of the things offered in sacrifice. This ceremony was called [by the Romans] a *lectisternium.*" Dict. of Antiqq. *Pulvīnar* was the *cushion* or *pillow* used on these occasions: *pulvīnus* that ordinarily used at entertainments: see Pelop. 3, 2.

[3] 1. The time of Timotheus.[2]

[1] Translate it more regularly, than Cornelius has done: imitate Cæs. B. G. 2, 35: *quod ante id tempus accidit nulli;* should *accidit* or *contigit* be used ?

[2] Others read *ante hoc tempus*, i. e. Cornelius's time: *ante id tempus* has the awkwardness of making Timotheus the only person to whom this had happened *before his days.*

CH. III. [1] 1. *Magno natu:* give another instance of this construction.—2. How does Dähne justify the use and position of *Macĕdo?*—3. What is *jam tum valens?*

[2] 1. *Quorum consilio uteretur:* why subj.? [Pr. Intr. 483, (6).]

[3] *Supprimere classem:* what word is more usual in this sense?

[4] *Sibi proclive fuisse:* how is *fuisse* governed, and for what is it used?

[5] *Lis æstimatur:* explain this. [Milt. 7, [6], 5.]

CH. IV. [1] 1. *Multæ novem partes detraxit:* how many are *novem partes?*—2. Explain the Roman mode of calculating fractions.

[2] 1. How may *quum pleraque possimus proferre testimonia* be construed? [Pr. Intr. Diff. of Idiom, 116.] —2. How is *quum* here used?—3. How is *pleraque* here used?

[3] *Ut mallet se—adire:* explain the use of *se* here. [Pr. Intr. 145, 146.]

EXERCISE.

The Athenians, being sorry for the judgment they had passed, are going to remit six-sevenths of the fine. I

CH. III. [1] 1. *Scimus, maximo natu filius.* Dat. 7, [1]: see note on that passage. 2. He thinks that it is placed *emphatically* with *valens* = 'that powerful Macedonian:' but it seems to be against this, that *valens* is modified by *jam tum.* 3. 'Who was *even then*, or *already* powerful;' implying that he became much more powerful afterwards.

[3] *Reprimere:* but *iter supprimunt*, Cæs. B. C. 1, 66.

[4] Pr. Intr. 460, (*c*), 1:—for *futurum fuisse.*

CH. IV. [1] 1. Nine-tenths. 2. When the *numerator* is only *one less* than the *denominator*, they express the number of parts by a *cardinal numeral* with *partes;* so that *quatuor partes* $= \frac{4}{5}$. For other fractions they used an *ordinal* (agreeing with *partes*, understood) to denote the *denominator*[1]: *decima pars* $= \frac{1}{10}$: *duæ decimæ*, $\frac{2}{10}$: *tres decimæ* $= \frac{3}{10}$.—Z. § 120.

[2] 2. For *licet, etsi.* 3. For *permulta.*

[1] On the mode of expressing fractions by the divisions of the *as*, see Pr. Intr. I. 553.

hear that the Athenians are going to remit three-sevenths of the fine. From this it may easily be conjectured, what the instability of fortune is. I had rather run the risk of my life, than desert a friend, whose reputation is at stake. I shall repair the walls at my own expense. Instead of producing, [as I could,] many instances of this man's victories, (see Ch. 1, [2],) I shall be content with two.

DATAMES.

Ch. I. [1] 1. *Venio nunc ad:* give instances of this form of transition.—2. Give instances in which qualities are marked by an adjective and an attributive gen. or abl. case.

[2] 1. *Hoc plura:* parse *hoc.*—2. Explain *plerique.* [Pref. [1], 7.]—3. What is the force of *et—et* here? [Milt. 5, [3], 7.]—4. What is *ratio?*—5. What is *apparēre* here?

[3] *Et manu fortis, et bello strenuus:* distinguish between the two.

[4] 1. *Militare munus fungens:* what peculiarity is there here? [Pr. Intr. 333.]

Ch. II. [2] 1. Is Nep. correct in saying that in

Ch. I. [1] 1. *Venio nunc ad voluptates agricolarum.* Cic. de Sen. 15, 51: so 16, 56. 2. Dion, 9, 3, *quum audacissimos, tum viribus maximis:* Suet. Nero, 2, 6: *vir neque satis constans et ingenio truci.*

[2] 4. *Ratio* comprehends all that is necessary to make their character understood: the events, their circumstances, order, causes, &c.: it is therefore more extensive than *causæ:* including not only *causes* and *motives* but *means.* 5. *To be seen in their true light.*

[3] *Manu fortis* relates to personal bravery: *bello strenuus* to his *resolution, activity,* and *perseverance* as a commander.

Ch. II. [2] 1. No: Homer says he was killed by *Menelaus.* Il.

Homer *Pylæmenes* is killed by *Patroclus?*—2. Give other instances of similar mistakes.—3. Explain *dicto audientem esse alicui.*

[5] For *nihilo segnius* some read *nihilo secius:* give a similar instance of *segnius.*

EXERCISE ON CH. I. II.

Let us now come to the conduct and ability[1] of this very brave man. I fear that you will not succeed in this [attempt.] How few[2] are found, who are both personally brave, and [also] active commanders. What I am, will appear presently. Of Æschylus I shall relate the more for this reason, because his services were very great in the war which the Athenians waged against the king of Persia. Thyus wished to try first to put him to death secretly. He had privately put to death a little boy, his sister's son.

Ch. III. [1] 1. *Hominem maximi corporis terribilique facie:* give a similar instance of the connection of a genitive with an abl. in this construction.—2. Is this example quite similar?—3. What is the supposed difference between the abl. and the gen. in this construction? [Pr. Intr. p. 62: note 1.]—4. What is the distinction given by Bremi, after Ramshorn?—5. Is this opinion tenable?—6. What seems to be the *general,*

5, 576. 2. Cic. in the 2d Book de Divin. 39, ascribes to *Ajax* what was really done by *Ulysses;* and in the very same book, c. 30, puts the words of *Ulysses* into the mouth of *Agamemnon.* 3. Död. *parēre.*

[5] *Nihilo segnius bellum parare:* Sall. Jug. 75, fin.

Ch. III. [1] 1. (Pompeius) *oris improbi, animo inverecundo.* Sall. Fr. 2. No: for the latter quality is a mental one. 4. That the gen. denotes a property simply as *belonging to the subject:* the abl. the *impression* it makes upon others. 5. No: the example *oris improbi, animo inverecundo* itself overthrows it. 6. That the genitive describes the real nature and character of the subject; the abl. rather particular manifestations or circumstances of it.[p]

[1] *Consilium.* [2] *Quotusquisque.* [Pr. Intr. 477.]

[p] After making this distinction, Krüger remarks upon this passage, that qualities of the body, so far as they relate to the *whole* body, belong to its real nature, and can, for that very reason, be in the genitive. Other qualities of the body are, therefore, expressed by the ablative only. Lat. Gram. p. 532.

though not *universal* distinction?—7. When *must* the gen. be used?—8. In what phrases must the abl. be used?

[2] 1. *Agresti duplici amiculo:* explain the use of the two adjectives here.—2. Give similar instances.—3. In *feram bestiam* is *feram* superfluous?

[3] 1. What is the meaning of *prospicerent* here?—2. *Primo non accredidit:* is *accredere* a common verb?—3. What does it mean?

Ch. IV. [1] 1. What peculiarity is there in *quæ gens jacet*, &c.?—2. Give an instance of *jacēre*, or one of its compounds, with *gens*. [Timoth. 2, 1.]

[2] 1. What is *vexare regionem?*—2. *Quæ portarentur:* why the subj.?

[3] 1. What mood does *etsi* usually take?—2. *Quamvis magno exercitu:* construe *quamvis* here.—3. Is *quamlibet* ever so used?—4. Distinguish between *imprudens* and *imparatus*, when the former relates to *want of preparation.*

[5] 1. *Ad se ferentem:* explain *ferentem* here.—2.

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7. Of *numbers*, e. g. *classis trecentarum navium.* 8. In *bono animo esse; animo forti et erecto*, &c., *ea mente.*

[2] 1. *Duplex amiculum* is equivalent to a *compound substantive.* 2. *Prœlium equestre adversum: frumentaria magna largitio.* 3. No: *bestia* is an *irrational animal*, which is *fera*, so far as it is not *tamed.*

[3] 1. *To look at with attention.* 2. No: it occurs however in Cic. Att. 6, 2: *vix accredens, communicavi cum Dionysio.* 3. *To believe with difficulty:* nearly = our *credit.*

Ch. IV. [1] 1. He had before used *Cataonia* a *country*, which he now denotes by *gens*, and uses with it *jacēre*, which is properly used of *countries* only.

[2] 1. To harass it by plundering and devastating incursions, &c. 2. It does not describe *particular things* which were actually on their way to the king *on a given occasion*, but *such things* as were *regularly* conveyed to the king: the expression is *indefinite* both with respect to the *class* of *things* and to the *time*.

[3] 1. The indicative. 2. = '*ever so great.*' Pr. Intr. 451, note u. 3. Yes: Suet. Vesp. 5. *quicquid—volveret—animo, quamlibet magnum.* 4. *Imprudens* implies that the *cause* of the want of preparation was, that the person *did not perceive the necessity* of it.

[5] 1. It is used intransitively = *ferentem se*, *bringing himself* = *advancing.* 2. *Circumvehens* = *circumvehens se*, or *dum*

What similar instance have we lately had?—3. Give instances of other verbs of *motion* that are so used.—4. *Pertimescit:* explain its meaning here.

EXERCISE ON CH. III. IV.

He will take good care that the report of this action does not reach you before himself. I have ordered you to be equal in command with Pharnabazus. I have written to order you to set out for Egypt. Aspis refused obedience to the king (chap. 2, [2]), because the country he dwelt in was mountainous, and well fortified. Let us intercept the king's dues. A few men [indeed,] but [those] brave [ones,] put their horses to their speed, and prepare to charge. He beheld a few men indeed, but brave ones, coming against him.

CH. V. [1] 1. *A quanto bello ad quam parvam rem misisset:* quote a similar construction from Nep.—2. *Se ipse reprehendit:* why not *se ipsum?*—3. *Convenit:* what is understood?

[3] 1. *Amicus Datami:* what other construction might have been used? [Milt. 3, [6], 4.]—2. What is *perscribere?*—3. *In quibus:* what does *quibus* agree with?

[4] 1. *Ut tribuant:* what is the nom. case?—2. What does *obedire* mean here?

[5] 1. *Talibus:*—what is the force of *talibus?* [Them. 2, [8], 1.]

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circumvehebatur. [Timoth. 2, [1], 1]. 3. *Movens, vertens, mutans;* from *moveri, verti, mutari.* 4. It implies a *sudden dread* or *panic.*

CH. V. [1] 1. *Quem et ex quanto regno ad quam fortunam detrusisset,* xx. 2, 2. 2. That would mean he blamed *himself*, not some other person; whereas the emphasis is here on the *person blaming;* he *himself* felt how unwisely he had acted. 3. Sc. *eos.*

[3] 2. To write a complete and full account. 3. *Litteris:* implied in *perscripta mittit.*

[4] 1. *Reges,* implied by *consuetudinem regiam* = *consuetudinem regum.* 2. = *obaudire,* to *give ear to;* to follow their advice.

CH. VI. [1] 1. Give an instance of *prospere procedant.*—2. *Prius—pervenire cupiebat, quam de re male gesta fama ad suos perveniret:* why subj.? [Pr. Intr. 500.]

[2] 1. *His locis—ut—posset:* how is *hic* here used? is this usual?—2. Quote some such instances from Nep.—3. Does Cic. use *hic* = *talis?*

[3] 1. What is *in turbam exire?*—2. What does *relictum* mean here?

[4] 1. *Et omnes confestim sequi:* what is the force of *et* here? [Pr. Intr. ii. 233.]—2. Is there any other peculiarity in the sentence?

[5] 1. Give instances of *tantum quod.*—2. Do any of these exactly agree with the passage before us?

[6] 1. Explain *composito.*—2. What is *ab aliquo stare?*—3. What other forms are used?

[8] For what is *cogitatum* here used?

CH. VI. [1] 1. *Sed tamen, ut omnia—prospere procedant, multum interest te venire,* Cic. ad Div. 12, 9: so also *prospere succedere,* Liv. 21, 7.

[2] 1. *His locis* = *iis, talibus locis: 'is'* is more common in this sense, but *hic* is sufficiently justified by many passages. 2. Eumen. 5, 2: *neque umquam ad manum accedere licebat, nisi his locis, quibus pauci multis possent resistere.* Ages. 3, 6: *his locis manum conseruit, quibus plus pedestres copiæ valerent.* 3. Yes: *hoc animo in nos esse debebis ut,* &c., ad Div. 2, 1: and without following *ut* or *qui: sed duros et quasi corneolos habent introitus (aures),—quod his naturis relatus amplificatur sonus.* de Nat. Deor. 2, 57, 144.

[3] 1. To become generally known: so Cic.: *exirè atque in vulgus emanāre;* pro S. Roscio, 1, 3. 2. 'Deserted.'

[4] 2. Yes: *par esse* must be borrowed from the preceding sentence, the *non* being rejected.

[5] 1. Cic. ad Fam. 7, 23, 1: *tantum quod ex Arpinati veneram, quum mihi a te litteræ redditæ sunt.* Ad Att. 15, 13: *hæc quum scriberem, tantum quod existimabam ad te orationem esse perlatam.* Suet. Aug. 63, 1: *Juliam—Marcello—tantum quod pueritiam egressо—nuptum dedit.* 2. No: it would be like the first, if *quum* were expressed: *quum—jubet.*

[6] 1. The usual form is *ex composito:* but *composito* alone occurs, Ter. Phorm. 5, 1, 29: *composito factum est:* on which Donatus remarks: *Sic veteres: nos, ex composito.* 3. *Stare cum aliquo,* Eum. 8, 2: and *cum aliquo adversus aliquem,* Ages. 5, 4.

[8] *Excogitatum* would be the more usual form.

EXERCISE ON CH. V. VI.

Artaxerxes does not blame himself, *but* sends him written directions [to leave] this great war [and] proceed to an inconsiderable affair. How few there are [Pr. Intr. 477] who if any mischance happens, blame themselves! Datames drew upon himself the enmity of the courtiers the more, because the king had ordered that he should share the command [chap. 3, end] with Pharnabazus. You will be in great danger, if any thing goes wrong in Egypt, while you have the command. There is no doubt that you will have for your bitterest enemy the man, whose advice the king principally follows. Written orders were sent him by the king, to march into Cilicia with not very numerous forces. Nothing shall hinder me from preparing the Egyptians to resist.

CH. VII. [1] 1. *Maximo natu filius:* is this a usual form?—2. *De defectione patris detulit:* explain *de defectione.* [Dion 10, [2],]—3. *Quam conari:* what does *conari* here mean?

[2] 1. *Ciliciæ portæ:* what are *portæ* here?—2. Give Cicero's description of this pass.

[3] *Ancipitibus locis:* give the derivation and the declension of *anceps.* [Them. 3, [3], 2.]

CH. VIII. [1] 1. *Statuit congredi, quam,* &c.: explain this construction.—2. Give some instances of

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CH. VII. [1] 1. Not in this sense: as *magno natu* is 'old,' so *maximo natu* should be '*very old*:' but it is here used for *maximus natu*, '*the eldest.*' 3. To make an actual attempt: to begin to act.

[2] 1. A narrow pass: = *angustiæ.* 2. *Duo sunt aditus in Ciliciam ex Syria, quorum uterque parvis præsidiis propter angustias intercludi potest, nec est quidquam Cilicia contra Syriam munitius.* Ad Fam. 15, 4.

CH. VIII. [1] 1. *Potius* is omitted before *quam;* as μᾶλλον often is before ἤ in Greek. 2. *Ea (Fortuna) res cunctas ex lubidine quam ex vero celebrat obscuratque;* Sall. Cat. 8. *tanta vis hominis leniunda quam exagitanda videbatur,* &c. Id. 48, 5. *beneficiis quam metu imperium agitabant,* &c. Id. 9, 5.

the ellipse of *potius* or *magis.*—3. Give instances of *sedēre* = *to remain inactive.*

[3] 1. What does *loci natura* here mean?—2. *Hujus:* to whom does this relate?—3. What solution of this difficulty does Bremi offer?—4. *Non amplius hominum mille:* explain this construction.

[4] What is *callide cogitare?*

[5] 1. What is *bellum ducere?*—2. *Ad pacem amicitiamque hortatus est, ut cum rege in gratiam rediret:* is the last clause, which seems superfluous, necessarily to be rejected?

[6] What is *conditio* here?

EXERCISE ON CH. VII. VIII.

[If] we seize upon the wood, the enemy cannot pass by without being distressed by the difficulty of the ground. If a battle had been fought here, the numbers of the enemy would not have hurt [me] much, small as my force was. Autophradates resolved to fight a battle, rather than to be entangled in difficult ground. The news having been brought about the approach of Autophradates, Datames endeavored to seize the Cilician gates. Autophradates will not be able to march by [us] without being enclosed in the narrow pass.

CH. IX. [2] 1. *Quum nuntiatum esset quosdam sibi*

Claudii—oratio fuit precibus, quam jurgio similis: Liv. 3, 40. 3. *Quin immo Arretii ante mœnia sedeamus:* Liv. 22, 3. *ubi sedens prospectaret hostem:* Ib. 14.

[3] 1. The *advantages* of his ground. 2. To Autophradates, though *Datames* is the nearest substantive. 3. That it refers by *synesis,* [Milt. 5, [1], 4] to *numeri,* implied by the preceding *has copias.* 4. *Quam* is omitted. See also Milt. 5, [1], 5.

[4] To lay his plans with great ability or ingenuity.

[5] 1. To *draw out* or *lengthen out* the war: Alcib. 8, 1, we had *ut bellum quam diutissime duceret.* 2. No: such explanatory clauses are not uncommon. See Milt. 1, 2, *Delphos deliberatum missi sunt, qui consulerent Apollinem.*

[6] *Proposal:* See Cim. 1, [4].

CH. IX. [2] 1. If Nep. had said *quum audisset, &c., sibi* would have been quite correct: as *quum nuntiatum esset,* sc. *ei,* has virtually the same meaning, and no mistake can arise, the use of *sibi* seems to be quite justifiable.

insidiari: is *sibi* used correctly here?—2. *Qui in amicorum erant numero*, this being a subordinate clause in oblique narration, why is *erant* in the *indicative?* [Pr. Intr. 466.]

[3] 1. *Simillimum sui:* what is the usual difference between *similis sibi* and *similis sui?* [Pr. Intr. 212, note w.]—2. Is the rule without exception?—3. Give instances of its violation.—4. What is meant by *eo loco?* —5. Some critics think *vestitu* should be rejected, since *ornatus militaris* is the usual term for *regimentals:* how would you justify its retention?

[4] 1. What is *prædixerat* here?—2. *Parati essent facere:* give an instance from *prose* classics of the inf. after *paratus*, instead of *ad faciendum.*—3. *Conjicere tela:* what does *con* often imply in composition?

CH. X. [2] 1. *Hanc—missam:* what do these words agree with?—2. Why not with *fidem?*—3. Then what do you suppose *dextra* to mean here?

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[3] 2. Certainly not, but the preponderance of authority is in favor of it. 3. (1) Gen. of *external* resemblance: *Phidias sui similem speciem inclusit in clypeo Minervæ.* Cic. Tusc. 1, 15: *plectri similem linguam nostri solent dicere, chordarum dentes, nares cornibus iis, qui ad nervos resonant in cantibus,* Id. N. D. 2, 59; where observe the gen. and dat. used indifferently. *Prætoris admodum similem fuisse constat.* Val. Max. 9, 14.—(2) Dative of *internal* or *moral* resemblance: *non ego eum cum summis viris comparo, sed simillimum deo judico.* Cic. pro Marcello, 3. 4. *Loco* sc. *agminis, quo dux incedere solebat.*
5. Cic. joins the two words in the very same way: *vestitu et ornatu regali:* de Fin. 2, 21, 69: *vestitus* is the *dress* generally, *ornatus* is the more general term for his whole *equipment.*

[4] 1. = *præceperat.* Them. 7, [3], 3. 2. Cic. p. Quint. 2, 8: *id quod parati sunt facere.* Sall. Cat. 20, fin. *nisi—vos servire magis quam imperare parati estis.* Cæs. B. C. 1, 7: *sese paratos esse—defendere,* &c. 3. Vigor, promptitude, earnestness, attention, &c.

CH. X. [2] 1. *Dextram.* 2. Because the phrase δεξιὰν πέμπειν occurs in Greek, and is imitated by other Latin authors. Thus δεξιὰν αὐτοῖς ἔπεμψε νόμῳ Περσικῷ, Polyæn. 7, 28, 1: so Xen. Ages. 3, 3; and δεξιὰν φέρειν, Anab. 2, 4, 1. In Justin 11, 15, we read: *in quam rem unicum pignus fidei regiæ dexteram se ferendam Alexandro dare.* And Tac. Hist. 1, 54: *Miserat civitas Lingonum, vetere instituto, dona legionibus, dextras, hospitii insigne.*
3. Either an assurance, sent by letter or by an ambassador, that the

[3] 1. *Persuasit homini:* has *homo* any *depreciating* force here?—2. Give a similar instance from Cicero.—3. When does *persuadeo* take *ut?* when the *inf.?*—4. What is *infinitum bellum* here?—5. *Amicitiam gerere*—explain this use of *gerere.*

EXERCISE ON CH. IX. X.

Autophradates, when he perceived that Datames could not be enclosed in the pass, resolved to lengthen out the war. Datames resolved to lengthen out the war, [rather] than fight a battle in difficult ground. Be prepared to do, whatever you see me [do.] I will direct him, to do whatever he sees me [do.] I directed him to do, whatever he saw me [do.] I will hurl missiles against them, before they arrive at [my] substitute. I will slay Datames, if you will permit me to do whatever I please with impunity. Mithridates, after he had received from the king by letter his plighted-hand, promised to slay Datames.

CH. XI. [1] *Deque ea re:* others read *de qua re;* quote passages to justify the *ea.*

[2] 1. *Ante aliquot dies:* is this correct according to the usual practice of the best writers?—2. *Atque ipsos*

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promiser made *as solemn an oath* as if he *had given his right hand* (which perhaps he *really* had done to some *sponsor*, as it were, of the absent person):' or the *actual device* of a *right hand*, as a *pledge*, that the promiser had bound himself by a solemn oath. It is most probable that Tac. alludes to some such *device*, the *dexteræ* being an *insigne hospitii:* but this, of course, does not *prove* that the Persians had a similar custom.

[3] 1. No. 2. *Quid enim abest huic homini?* i. e. *Pompeio*, pro Corn. Balb. 4. See Paus. 1, [1], 1–6. 3. It takes *ut* when the person is *persuaded to do something;* the inf. when he is *persuaded* (= convinced) that *any thing* is so and so. 4. 'A war of extermination:' *bellum internecinum.* 5. Possibly it implies that the *garb* of friendship was assumed; but *gerere amicitiam* occurs without any implied notion of this kind, Cic. ad Fam. 3, 8, 5: *de amicitia gerenda præclarissime scripti libri.* So *inimicitias gerere*, Att. 11, 5; *odium, simultatem gerere*, &c.

CH. XI. [1] *Deque his*, Cic. de N. D. 1, 1, 2: *deque eo*, de Fin. 5, 6, 17. Comp. Milt. 6, 2.

[2] 1. No: *ante aliquot dies* is '*a few days ago;*' with reference to the *speaker*. It should be *aliquot diebus ante.* 2.

scrutarentur; who are the *ipsi?*—3. *Qui explorarent—mittunt:* explain the use of the imperf. subj. with the present *mittunt.* [Pr. Intr. i. 414, *b.*]

[3] 1. What is *telum?*—2. Have we had any other instance in Nep. of *telum* for *gladius?*

[4] Distinguish between *digredi* and *degredi.*

EXERCISE.

He pretends to be returning to the same place. He pretends to have carefully noted the ground. He promised to show him a good place for a camp. He promised the king to take Datames by treachery. The enemy, after they had unsheathed their swords[1] and hid them under their clothes, returned to the same place.

Datames and Mithridates: but from the *utrique*, the meaning is *themselves and their followers.*

[3] 1. *Telorum appellatione omnia, ex quibus saluti hominis noceri possit, accipiuntur*, Julius Paulus, *sentent. recept.* 5, 3, 3: = '*weapons of offence;*' though properly *missiles.* 2. Yes: Alcib. 10, 5, *subalare telum.*

[4] *Degredi* is simply *to go away: digredi* is *to go away*, when those, with whom I have been, *also go away* in another direction. In other words, *degredi* denotes *departure* simply; *digredi* implies *departure* and *reciprocal separation.*

[1] Use *gladius.*

INDEX.

[The *first* numeral refers to the chapter; the *second* to the paragraph; the *third* to the number of the question.—S. means, that the Synonymes are distinguished in the answer referred to.]

THE END.

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